

THE Instructor

MARCH 1964



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Numbers in parentheses are lesson numbers. H=Home. M=Music; L=Library; A=Administration; H=Home.



President McKay's home in Huntsville was an example.

THE HOME AND THE CHURCH

by President David O. McKay

Out of the homes of America go the future citizens of America, and what those American homes are will largely determine what our citizenry will be in the future. Indeed, Victor Hugo said: "The future of any country may be largely determined by the attitude of its young men between the ages of 18 and 21." Well, before those boys reach that age, their characters are pretty well established. One of our leading statesmen, Herbert Hoover, writing on this very subject a number of years ago, said:

After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization, or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives and home confers.

None of these things carry that affection, that devotion of soul, which is the great endowment from mothers.

No man nor child is happy in doing wrong. Nature herself teaches us that our actions are bound within certain limits. Growth and happiness are found within certain restricted areas, beyond which lie painful inhibitions. There is pleasure and health in eating, but pain and sickness is gormandizing; there is pleasure in moderate exercise, pain in excessive exertion.

The home is the best place in the world to teach the child his responsibilities, to give him happiness in self-control and respect for the rights of others. Unhappiness in the child's life, as in the adult's life, springs largely from nonconformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand. Some mothers foolishly overlook that and let children do as they please. That is all right within certain limits.

Let the child do certain things just as he pleases, so long as he does not interfere with the rights of a little brother or sister; and then the parent has the right to curtail him. A person's individuality is best safeguarded and developed through conformity with social conventions. If he has learned the rules of the game, he may hope to modify them; and until he has learned them, his attempts at modification will be amateurish. If these rules are never learned, then personal individuality is cramped and happiness constricted.

It is my opinion—and my opinion is confirmed by experience—that the best time for a child to learn these rules of conformity is between the ages of 3 and 4. If a mother does not get control of her child during these ages, she will find great difficulty in getting control later. I do not mean getting control by cruelty, nor by foolish threats, but merely by letting the child know that he is part of a community in the home; and that the other children have

(For Course 6, lesson of April 12, "A Latter-day Saint is Prayerful"; for Course 24, lessons of April 19 and 26, "Make Home Your Heaven"; and for general reading.)

their rights and each child must respect those rights. There is the beginning of democracy, and it is in the home.

Home Contributes to Happiness

It is easy to understand, then, how the home contributes to the happiness of the child. First, by teaching obedience; second, by teaching him to be considerate of the rights of others; third, by being a place where confidence and consolations are exchanged; and, fourth, by being a place which serves as a haven of seclusion and rest from the worries and perplexities of life. Such a home is possible. There are thousands of such homes in the Church. From those homes go the future citizens of America. Upon every Latter-day Saint rests the responsibility of developing just such a home.

It is the duty of the Church to teach religion. The home should also do it; but the Bible has been taken not only out of the schools, largely it has been taken out of our homes as well. There is quite a laxity in teaching religion in the homes. Family prayers are being neglected.

Parents, if you do not do anything else, kneel down in the morning with your children. I know your mornings are usually busy, getting the children off to school and Father off to work; but have some time when you can kneel and invite God into your home. Prayer is a potent force. You will hear some men reason that prayer is only what you think. Well, if it were just what you think, even that would benefit you. Prayer is a potent force, and into the homes of America we need to invite God, for this is a Christian nation.

Patrick Henry was right when he said, "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling they would have been rich; and if they had not that, and I had given them all the world, they would be poor."

Sunday Schools Foster Religion

The function of the Sunday School is to foster religion—to give religious education. To inculcate moral and religious ideals in the lives of children was the dominant motive in the mind of Robert Raikes of Gloucester, England, when he first established the Sunday School, and also in the mind of Richard Ballantyne when he organized that school in the little, log house on First West and Third South in Salt Lake City.

Today we have thousands of officers and teachers—every one of whom gives his or her services gratuitously—devoting 52 Sundays every year, and hours of study during each week for the betterment of children and youth: training them to have virtue; habituating them to industry, activity, and spirituality; making them consider every vice as shameful and unmanly; firing them with ambition to be useful; making them disdain to be destitute of any useful knowledge; and leading them into the joy of the Christ-life, into the friendship of God and the guidance of His Holy Spirit.

There is not a home in the Church, not an individual, that may not and should not come within the radiance of one or more of these teachers. The worth of each Sunday School upon the boys and girls, and upon the community, depends first upon the character, preparation, and devotion of the officers and teachers. No teacher who smokes a cigarette can conscientiously and effectively teach children to refrain from the use of tobacco. A teacher has no right to set an unworthy example to those children who trust him. "What you are," says Emerson, "thunders so loud in my ears, I cannot hear what you say."

Choose Spiritual Life

In both the home and in the Church, with all its auxiliaries and priesthood quorums, there is but one ideal, and that is to inculcate high ideals. The mission of the whole Church is to lift our young people, and the older ones, above the animal plane into the realm of spirituality. I think that is the whole mission of life. The Saviour has given us the example. He rose above all things physical and temporal and lived in the spirit, and it is our duty to approach that ideal.

Let us choose the spiritual life. Let us conquer the animal in us. The Christ-life beckons. Christ is our Lord, our Saviour, our Guide, our Light. He has restored His Church with all its opportunities for spiritual development. Let us be more determined to make beautiful homes, to be kinder husbands, more thoughtful wives, more exemplary parents to our children; determined that in our homes we are going to have just a little taste of heaven here on this earth. And may there come into our homes the true spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real!

Library File Reference: Family Life.



The Doughnut and the Hole

by General Superintendent George R. Hill

*'Twixt optimist and pessimist
The difference is droll;
The optimist sees the doughnut,
The pessimist, the hole.*

A crushed, broken-hearted Junior Sunday School coordinator came to the Sunday School office recently to say that, despite regular and faithful attention to her assignment, she had been dropped without warning or explanation and then later asked if she would care to be one of the teachers in the Junior Sunday School in her ward. She asked what she should do.

A very successful manager of one of our large manufacturing firms, when asked for the formula of his success, replied, "I have never fired but two men in my life. I made a mistake both times." This man was loved by all of his employees, all of whom would "work their fingers to the bone" for him. Few men have been mourned more than he when his youthful career was cut short by a heart attack.

Most great executives are loved by their employees because these executives have cultivated the capacity to magnify, to glorify, and to express appreciation for the employees. Great executives find in their employees qualities of personality and leadership that they have desired the employees to develop. Under the radiant warmth of such under-

standing leadership, paid employees and volunteer workers alike grow and develop an excellence of performance which endears them to the people they serve, as well as to their presiding officers.

In this connection an interesting analogy may be cited.

Dr. Irving Langmuir of the General Electric Research Laboratory has given an intriguing account of the production of "artificial rain." He reports an experiment conducted July 21, 1949, on the desert near Albuquerque, New Mexico.¹

On this day, in which by U.S. Weather Bureau calculations there would be no rain, Dr. Langmuir produced a rainfall of 1.2 inches at the station where his silver iodide smoke generator was located. In the Galisteo watershed of 500 square miles, a runoff of 3,000,000 tons of rain was reported; in the Pecos watershed of 2,700 square miles, 12,000,000 tons. Santa Fe had a heavy rain storm, and 70 out of 300 rain gauges scattered over the state of New Mexico reported rain.

This very heavy and widespread rainstorm was produced by Dr. Langmuir with a mere handful—300 grams, two-thirds of a pound—of silver iodide. Sent up into a cumulus cloud as silver iodide smoke at just the right time and under the right conditions, this chemical produced a very rapid chain reaction among the microscopic ice crystals in the cloud and resulted in this widespread downpour of rain—a chain reaction not unlike that in an atomic bomb explosion.

Similar chain reactions may be set up in the hearts and souls of those people who come in contact with great leaders. A great superintendent—a great teacher. What grander calling! How many have discovered powers they little dreamed they had, through contact with a great leader! Chain reactions! How essential that they be set in the right direction! Hitler's youth movement produced a loyal mob of selfish fanatics. Contrast this with the influence on the world of a group of simple fishermen who responded to the Master's call, "Follow me."

¹"Control of Precipitation from Cumulus Clouds by Various Seeding Techniques," by Irving Langmuir, Science, July 14, 1950.
Library File Reference: Sunday School—Mormon—Local Leadership.

(For general reading.)

Contributions to a Knowledge of God

by Robert C. Patch*

Professor W. P. Montague, in his book, *The Ways of Knowing*, identifies six ways or methods of "knowing":

(1) *The method of authority* — illustrated by testimony. In a day of complex knowledge, personal mastery of all knowledge is impossible, and reliable testimony appears to be of great value. Moses' testimony of what happened on Sinai has inspired many people for many years.

(2) *The method of intuition or mysticism*—disregarded in modern life because it may be confused with imagination. It may be inconsistent, and it is usually regarded as prevailing only in religious areas.

(3) *The method of reason* — a purely formal method of inference. It is devoid of content and thus must be supplemented by the next way—sense perception.

(4) Knowledge by the *method of sense perceptions*, measurements, etc. This provides raw material for the operation of scientific knowledge. After the raw sense data is collected, reason may be employed to classify, draw inferences, and produce useful generalizations. To illustrate these: our repeated experience that righteousness brings happiness allows the reasonable conclusion that righteousness is good and leads to God.

(5) Practice and the *method of practicality*. As craftsmen, by skill acquired over a long apprenticeship, may create an excellent product of their art, so also, in general, our lives accumulate practical solutions to many problems. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John* 7:17.)

(6) *The method of doubt*. It is true that doubt-

ing may keep us from being gullible, and cautious doubt has undoubtedly prevented many an error. But the method of doubt is a double-edged sword. It may keep us from injury by using the edge of caution and prudence; but, also, we may injure ourselves by doubting and postponing decisions or habits of righteousness, the employment of which would bring blessings.

Appropriate also in this context is the Book of Mormon writing which promises prosperity for righteousness and promises that the wicked will be cut off. (*See 2 Nephi* 1:20.) Laman, Lemuel, Sherem, and Korihor doubted the wrong things.

Professor Montague, in conclusion, maintains that the true solution to the problem of knowledge lies in using all of these methods jointly.¹ This federation of methods will then produce a harmonious synthesis of knowledge.

The Prophet Joseph Smith taught us additional ways of "knowing."

(1) By *faith*. "... Seek learning, even by study and also by faith." (*Doctrine and Covenants* 88:118.) The method of faith was beautifully explained by Alma to the Zoramites. (*See Alma* 32:27-43.) Experimenting with and exercising faith in a small idea or principle and then watching for the results led Alma to explain that something which is true will enlarge the soul, enlighten the understanding, become delicious (verse 28); expand the mind (verse 34); grow and bring forth fruit (verse 37); and spring up unto everlasting life (verse 41). By these results we may follow those things which our faith has proved. Joseph's faith in the promise in *James* 1:5 produced in the Prophet's life all of these results.

(2) By the *administration of angels*. The Prophet Moroni in the Book of Mormon explained the office of ministering angels. (*Moroni* 7:29-32.) Angels are to call to repentance, to instruct so that covenants might be fulfilled, and to declare the words of Christ to chosen servants, that other men might have faith. The angel Moroni taught Joseph and helped him bring forth the Book of Mormon.

(3) By the *light of Christ*. Moroni explained that his father had given a discourse on faith. (*Moroni* 7:1.) Mormon's instruction was that every man may know with a perfect knowledge good from evil. the method of the *light of Christ*, when applied to a problem or an idea, invites to do good, persuades to believe; and anything approved in this light is of God. (*See Moroni* 7:16, 19.) Evil may be judged by its persuading men unto disbelief, to denying Christ, to depart from righteous service, to go away from all good. (*See Moroni* 7:17.)

*Montague, W. P., *The Ways of Knowing*; Macmillan Company, New York, N.Y., 1928; page 234.

---For Course 16, lessons of May 31 and June 7, "Contributions to an Understanding of God," and of general interest to all Gospel students.

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(4) By the *spirit of revelation*. As explained in Doctrine and Covenants 8:2, 3 and 9:8, 9, this was the same spirit by which Moses led the Exodus. It was given to Oliver Cowdery. By the spirit of revelation, God speaks to one's mind and heart. Nephi chided his elder brothers for ignoring the still, small voice; and they "... could not feel his [the Lord's] words." (1 Nephi 17:45.) The voice of the Lord spoke to the mind of Enos (Enos:10.)

(5) By the *Holy Ghost*. The Prophet Moroni, at the close of the Book of Mormon, encourages the reader to pray about the truth of the book. He then promises the reader that, asking in humility, the reader may know the truth by the power of the Holy Ghost, "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) Many Latter-day Saints bear testimonies from this source of knowledge.

The Prophet Joseph, then, as explained out of his own experience with scriptures both ancient and modern, opened to us spiritual ways by which knowledge may be increased.

William E. Berrett² points out that man has developed faith in God through an examination of the physical universe, and Professor Montague's meth-

²Berrett, William E., *The Gospel Message*, Course 16, lesson manual, chapter 11, pages 62, 63.

ods answer to that requirement. The lesson goes on to explain that faith has been developed through worship and through sensitivity to spiritual sources of knowledge. The Prophet Joseph points the direction for obtaining this kind of knowledge. Brother Berrett further lists statement after statement from latter-day revelation in which Jesus explains the Father. The apostle John describes how Jesus bore witness of the Father. (John 5:32.) Jesus further explains in 3 Nephi 11:32-36 that the Holy Ghost and the Son both bear record of the Father. The judgment is fair, then, which says that the Son will teach us of the Father. To the antichrist, Korihor, in the Book of Mormon, the Prophet Alma not only gave his testimony but also told him that the scriptures before him and the testimony of his brethren were sufficient evidence of God. (See Alma 30:44.)

In the wonderful world of our physical universe we may employ all of the methodologies of knowledge, but it is left to spiritual sources to teach us of things of the spirit. Jesus is the faithful witness of His Father. The scriptures testify of both; and, as with Korihor, so with us—we have the testimonies of all our brethren. All of these ways of knowing help us to understand God.

Library File Reference: Truth.

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The Happiest Mother's Day

Have you ever received gifts that could not be wrapped in pretty paper and ribbon? Or gifts that cost the giver no money at all? My neighbor, Mrs. Newjent, received four such presents just last Mother's Day; and she thought it was the most wonderful day she could remember.

It all started a few weeks before that very special day last spring. Mr. Newjent spoke to his eldest son, "Frank, will you please help me get the children together? I have something important to talk over with all of you. Stephen, stop banging the piano and come along. Mary, find out what little David is doing and bring him, too."

At long last all the children were sitting around the kitchen table, and Mr. Newjent said, "Our family council is ready to begin. But we're starting without Mother for a special reason." Then he added, "Who has any suggestions for a Mother's Day gift?"

Enthusiastically Frank responded, "Let's get Mom a box of her favorite candy, all dark chocolates with cream centers."

"What about a bunch of spring violets that Mother could wear to Sunday School?" asked blue-eyed Mary.

Thoughtfully Mr. Newjent said, "May I add an idea? Have any of you heard of Ralph Waldo Emerson? He was a famous man who wrote poems and important papers. He was born just two years before Joseph Smith was born and grew up not too far

(For Course 4, lesson of May 10, "Mother's Day"; and for Course 6, lesson of May 10, "We Are Thankful for Our Mothers.")

from Joseph's home. Mr. Emerson once wrote 'Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of thyself.' For the next three days I want each of you to think what you could give your mother that is a part of yourself." Smilingly he added, "Of course, you couldn't give her Frank's nose, Mary's long eyelashes, or Stephen's rosy cheeks."

Everyone agreed to Father's suggestion.

It did not take 10-year-old Frank long to come up with a winning idea. He said to his father, "What do you think of this, Dad? I will get a piece of paper and make a certificate that says, 'Good for one full day without cross words, fighting, or tears.' And that day will be Mother's Day."

"What a wonderful idea," said Father proudly. "Do you really think you can do it?"

"I am going to smooth the way by having a truce with Stephen," said Frank. "Then Mary will be forgiven for tearing up my favorite book. It will take a lot of good hard work, but I can do it to show Mother how much I love her."

Stephen did his best thinking while he was sitting at the piano. Even though he had never had any lessons, he enjoyed picking out simple tunes. Whenever he left the piano, Mother would always say, "Stephen, why don't you ever finish one of those pretty songs?" That was it! For Mother's Day his gift would be a piano tune that really had a beginning and an ending. He would sit down and play, from start to finish, his very own song for her.



David just could not wait, so his gift had to be first. He gave Mother a big hug and whispered his love for her.



Mary, bursting with excitement, led her mother to the rock garden where Mary pointed to the recently-planted flowers.

Serious little Mary started to think about her gift. She sat on Father's lap and confided, "I could clean the house for Mother, but I help her do that so often it really wouldn't be too special." Every morning Mary would tie on her own little red-and-white apron and use her small broom and duster to assist Mother.

Then Mary thought of Mother's garden. Mary knew how Mother loved to dig around in the special rock garden which came alive every spring with such beautiful plants. She also remembered how Mother often admired the garden of Mrs. Gray who lived next door. Asking Father for permission, Mary hurried over to talk to Mrs. Gray about the special Mother's Day plan. This generous neighbor was happy to share three small plants with Mary. With shovel in hand, Mary lovingly planted the green, budding flowers in her mother's garden. She was so excited, she was not sure she could keep the secret.

Two-year-old David had a big assignment. What could his gift be? Then Father reminded him of his favorite bedtime story about a little boy named Danny who had wanted to give his mother a birthday present. He asked the hen what she could give him. She suggested an egg. But his mother had an egg. Then he asked the goose, the goat, the sheep, and the cow. Each had something to offer, but none of them had the right thing. Then Danny asked Mr. Bear. The huge, brown animal whispered a secret in Danny's ear. The next day Danny gave his mother her present—a bear hug! That could be David's gift.

After many days of secret meetings, whisper-

ings, and consultations, Mother's Day arrived. Each child took his turn to make his presentation. Little David just could not wait, so his gift had to be first. With his chubby, little arms outstretched, he reached around his mother's neck for the tightest bear hug ever given. Then he whispered, "And I love you, Mama."

Mary, bursting with excitement, led her mother to the rock garden. When Mother was standing in front of the freshly-dug ground, Mary pointed and said, "My present is some new plants for your garden."

The family came back into the house. Then Stephen went to the piano to present his gift. "I will play a complete piano selection for you, Mother, called 'Three Blind Mice,'" he proudly announced. Parts of it he even played with both hands.

Frank was last. Proudly he handed Mother his certificate, "Good for one day without cross words, fighting, or tears."

Mrs. Newjent reached out her arms to enfold her four adoring children. "Today," she said, "you have each learned the art of giving. May you always remember that gifts of things are never as precious as gifts of thought. This is the nicest Mother's Day I have ever had, for each of you has given me a portion of himself."

—by Evalyn Darger Bennett.*

*Sister Evalyn Darger Bennett is a former member of the Deseret Sunday School Union General Board. She has also served on a stake Sunday School board. She has taught classes in Junior Sunday School, Relief Society, Primary, and MIA. She received her B.S. degree in education from the University of Utah and has taught kindergarten at two grade schools in Salt Lake City. Sister Bennett was also a member of the Women's Section staff of the Deseret News in Salt Lake City. Her husband is Wallace R. Bennett, assistant dean at the University of Utah College of Law. The Bennetts are parents of five children.
Library File Reference: Mothers and Motherhood.

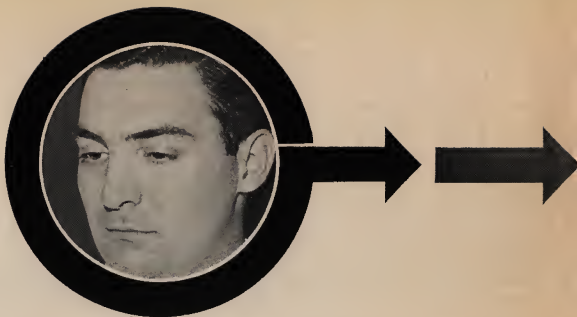


Going to the piano, Stephen said, "I will play a complete piano selection for you, Mother, called 'Three Blind Mice.'"



Frank was last. Proudly he handed Mother his certificate, "Good for one day without cross words, fighting, or tears."

IDENTITY OR NOTHING



THE FIRST IN A SERIES OF SIX ARTICLES ON THE PROBLEMS FACING MAN

When things that are of the greatest importance are passed over by weak-minded men without even a thought, I want to see truth in all its bearings and hug it to my bosom.¹
—Joseph Smith.

IF the ancient saying "Know Thyself" is a primary human aim, then "Seek Thine Origins" is surely a part of it.

Regarding the ultimate identity of man, the Prophet Joseph Smith taught that man as a primal intelligence is eternal. Likewise the spirit-elements that compose his Divinely-sired spirit and the matter-elements that compose his physically-sired body are eternal. Except in procreation, these elements of the total self never become an essential part of any other self. Once united, their destiny is to be glorified and "inseparably connected" throughout all eternity.

My task is not to argue for or against this concept of personal eternalism.² Nor is it to examine the credentials which would be presented if the questions were raised, "Why is this believed?" or "How is this known?" Instead: Suppose this *is* the truth about man—what does it mean and what follows? What are some important consequences of accepting this idea in the contemporary world?

Four Characterizations

To begin with, what does Joseph Smith's affirmation about intelligences really say? Let us agree at

the outset that much is left indeterminate.³ But does not a careful reading require at least these four characterizations?⁴

Individuality. Man had a beginningless beginning. He has never been identified wholly with any other being. Nor is he a product of nothing. "Intelligence is eternal and exists upon a self-existent principle. . . . There is no creation about it."⁵

Autonomy. The self is free. All intelligence ". . . is independent in that sphere in which God has placed it, to act for itself . . . otherwise there is no existence."⁶

Consciousness. There is no inanimate intelligence or unconscious mind. These are contradictions in terms. Selfhood and individual consciousness are unending. "The intelligence of spirits had no beginning neither will it have an end. That is good logic. That which has a beginning may have an end."⁷

Capacity for Development. "All the minds and spirits that God ever sent into the world are susceptible of enlargement."⁸

The Shaking of Foundations

Few of us may realize how radical these theses are in contrast to dominant assumptions of our time.

I once presented to some graduate students the idea that man's intelligence was unoriginated and indestructible. That was in a Harvard Seminar on

¹Fascinating questions, for example, immediately arise about the unoriginated status, differences, "gifts," talents, and capacities of intelligences. On these issues there are only hints in the Prophet's teachings.

²Another attempt to do this is in the paper, "Joseph Smith and the Problems of Ethics," Joseph Smith Seminar, 1962; Brigham Young University Extension Publications, Provo, Utah.

³Teachings of the Prophet Joseph Smith, page 354.
⁴Doctrine and Covenants 93:29. I interpolate cautiously that the meaning here is "Otherwise there is no existence of selves" distinct from inanimate reality. If all existence depends on the independence of intelligence we have idealism instead of realism.

⁵Teachings of the Prophet Joseph Smith, page 353.
⁶Teachings of the Prophet Joseph Smith, page 354.

(For Course 16, lessons of May 31 and June 7, 14, 21, "Contributions to an Understanding of God," and "Additional Knowledge Concerning the Eternal Nature of Man.")

⁷Smith, Joseph Fielding (editor) Teachings of the Prophet Joseph Smith, Deseret News Press, Salt Lake City, Utah, 1958 edition; page 374.

⁸The term "eternalism" was coined by B. H. Roberts to describe the Mormon position. See Roberts, B. H., *Comprehensive History of the Church*, Deseret News Press, Salt Lake City, Utah, 1930; page 410.



BY TRUMAN G. MADSEN*

Augustine.⁹ The entire class was shocked and violent in its outbursts. For some minutes the professor's anxiety to keep the peace was futile.

Why is the idea so staggering? Because it not only challenges established religious dogmas about man, but also leading secular viewpoints. It uproots in one fell swoop presuppositions that are lodged in billions of minds and millions of books. The notion today is more revolutionary than would be the revision of all mathematical operations of men and machines on the discovery that one and one do not make two, but infinity.

Likewise, as I have said elsewhere,¹⁰ these ideas are so pervasive in their implications that every question that pertains to man is related to them.

Rewarding Rewording

Even Latter-day Saints, when the idea is put in ways that break out of routine phraseology, may find that it shakes their ordinary ways of thinking. Here, for example, are some of its meanings and entailments:

The quantity, though not the quality, of selves is fixed forever. It is infinite.

There is no beginning to our "beginning."

Mind has no birthday and memory has no first.

Age is relative only to stages, not to existence.

No one is older, or younger, than anyone else.

We have always been alone, separate from, and always together, coexistent with, other intelligences.

⁹The question arose in discussing the issue of predeterminism in Augustine's conception of creation.

¹⁰In the article "Whence Cometh Man," *Instructor*, June, 1963.

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Creation is never totally original; it is always a combination of prior realities.

Immortality is in no sense conditional. It is inevitable and universal, even for sub-human intelligences.

Whatever may be said of the spirit and body, death does not destroy the self, but only delimits it.

Death, like all events, is lived through. It is comparable to the loss of an arm, and that is temporary.

Suicide is just a change of scenery.

Through all transformations of eternity, no self can change completely into another thing. Identity remains.

In an ultimate sense, no existent self ever loses his mind nor his consciousness.

In sum, nothing is something we never were and never can be.

Three Contrasting Outlooks

Let us turn now to three contrasting outlooks:

1. Orthodox Christendom

For the traditionated Christian, man is derived from nothing or from nonbeing by the fiat act of God. The Divine created *ex nihilo*¹¹ (out of nothing) both the soul and body of man, which is to say, the whole of man. Indeed, everything except God is derived from nonbeing.

Man, in this view, becomes the proof of God, for since man is absolutely contingent (he would not be except for something outside himself), we must conclude that something created him and that something

¹¹"The official definition of 'creation ex nihilo' is, 'God brings the entire substance of a thing into existence from a state of non-existence. . . . What is peculiar to creation is the entire absence of any prior subject-matter.'" *Catholic Encyclopedia*, Volume IV, Robert Appleton, New York, 1908; page 470.

must be absolutely necessary or self-existent. St. Thomas and his heirs, with faith, not, as claimed, with logic, move from that something to Something and from Something to the Christian God.¹²

Allied with this view is the notion of God's continual creation. God is the "sustainer" of man and of all reality. Without God there would be no other being; hence, He is "being-itself." This has tended repeatedly in Christian theology to limit or even deny man's freedom and certainly his enlargement. For if God is directly responsible for all that man is, He is indirectly responsible for all that man does.¹³ Calvin faced this consequence squarely. Denying freedom, he held that all acts of men are acts of God, even the sinking of the murderer's knife into the victim's back.¹⁴ Others have held that God created man totally for His purpose, yet man is responsible for his salvation and is not a pawn.¹⁵

Christian theology qualifies the individuality and consciousness of man. Man may be swallowed up in the "Absolute Principle";¹⁶ or his consciousness may cease at death;¹⁷ or he may be subject to a conditional resurrection; or, (as in Eastern religion) he may be cast in a radically different form into a more ethereal realm.¹⁸

In sum: creation is the absolute mysterious act of God; freedom is foreshortened or denied; and consciousness and enlargement opportunities are focused on mortality. (Few Christians believe either in a premortal self or in salvation opportunities beyond mortal death.)

The orthodox Christian attitude toward life is a faith-state submission to the inscrutable will of God and faith in a purposeful fulfillment beyond the grave. He trusts that God is good and His creation of man meaningful. He is willing, whatever he may be, to be.

2. Existentialism

For existentialism, man is a derivative of nothing,

¹²See *Introduction to Saint Thomas Aquinas*, Modern Library New York, page 709. That God is self-existent is correct enough. But, asks the Prophet, "Who told you that man does not exist in like manner on the same principle? Man does exist on the same principles." *Teachings of the Prophet Joseph Smith*, page 352.

¹³And this is the problem of God-and-evil (theo-dike, theodicy). It remains the strongest secular objection to belief in a purposive and worthy Deity.

¹⁴See critical commentary in Andrew Flew, "Divine Omnipotence and Human Freedom," *New Essays in Philosophical Theology*, Flew & MacIntyre (editors); Macmillan, New York, 1955.

¹⁵Modern and liberal theology have emphasized the intrinsic worth and dignity of man and significantly have reinstated purpose, creative personality, heightened consciousness, and expanded opportunities in the life to come. But the present trend is a landslide toward a pessimistic disparagement of man. See Dillenberger and Welch (editors) *Protestant Christianity*; Scribner's, New York, 1954.

¹⁶See an outline of different positions in E. S. Brightman, *A Philosophy of Religion*; Prentice-Hall, New York, 1940.

¹⁷This view for some sects is called "soul-sleeping."

¹⁸Eastern religion, e.g., Buddhism, aspires to absolute annihilation of the soul. Many Christians hope for the annihilation, or at least escape from, the body; hence do not believe in the resurrection.

is now almost nothing, and is destined for nothing.

Existentialism is the unpronounceable name of a doctrine advanced by a group, some religious, some a-religious, of European origin.¹⁹ It is now one of the most influential movements in the Western world. These writers are in the lineage of Job, Augustine, and Pascal.²⁰ After the most agonizing studies in self-scrutiny, they conclude that man is a phantom, a "useless passion," to use Sartre's phrase.²¹

Some of these writers account for man as self-creating. (It requires tremendously complex analysis to show how a nonexistent self can create an existent self; and then lack the power to perpetuate it.)²² The main approach is not to man viewed from the outside, but from the inside. Such inner realities as anxiety, dread, guilt, suffering, monotony, nausea, despair are portrayed in excruciating detail.²³ The starkest, darkest threat of all is, paradoxically, nothing. Man is under the "threat of nonbeing," the ontological shock of "I might not be." Man is absolute finitude; and life, as Kierkegaard states it, is "the sickness unto death."²⁴ This is the "abyss" beneath the surface, the "limit-encounter" to rephrase Jaspers, which destroys security, destroys meaning, and haunts our identity until we are swallowed in its chasm. More than the fear of death, this is the anguish of absolute negation.²⁵

In sum: creation is a mystery of self-propulsion; freedom is absolute except in overcoming the "limit" of being; consciousness is agony; and "enlargement" is meaningless.

The existentialist attitude toward life is utter pessimism. Suicide is its most consistent outcome. Answerable to nobody and estranged from everybody, these people suffer through the disease of "nihilism." Even those who follow Kierkegaard or Marcel or Tillich and "leap" to God, leap in the dark and are convinced that "Before God we are always in the wrong."²⁶ At best "eternal life" is a symbol

¹⁹Barrett, William, *Irrational Man*; Doubleday, Garden City, 1958.

²⁰See "The Contribution of Existentialism," by Truman G. Madsen, *BYU Studies*, Winter 1958. (A synopsis is in the *Proceedings of the Utah Academy of Arts and Sciences*, 1958.)

²¹See *The Philosophy of Existentialism*, Gabriel Marcel; Citadel Press, New York, 1962.

²²Berdyaev and Sartre are among the number. Sartre's great tome, *L'Être et le Néant* (Being and Nothing) treats this subject at length.

²³The very titles of their books reflect chronic melancholy: Kierkegaard's, *Fear and Trembling*; Sartre's, *Flies*, *No Exit*, *Troubled Sleep*; Unamuno's, *Tragic Sense of Life*.

²⁴See Tillich's account in his *Systematic Theology*, Volume II, Introduction; University of Chicago Press, Chicago, 1958.

²⁵Collins, James, *The Existentialists*, presents this under "Five Existentialist Themes"; Regnery, Chicago, 1959.

²⁶So says Kierkegaard. See Dorothy Emmet's treatment of this in connection with Barth, Brunner, and Niebuhr in *The Nature of Metaphysical Thinking*; Macmillan, London, 1949; chapter VI.

for enduring in the present sordid world.²⁷ This is a religion of much nothing and nothing much.

3. Humanism

For Humanists, man comes from something and returns to something. But this something is "cosmic dust," which is almost nothing.²⁸

In close alliance with present scientific method and findings, humanists try to account for man as an "epiphenomenon"; man is to the cosmos what a train whistle is to the train.²⁹ If "explanations" are necessary, a blend of Darwin and microbiology may be invoked.³⁰ Matter or matter-energy came first, then one-celled organisms, then consciousness and the so-called "higher" human traits. Mind is an accident. It will not last long before its reduction to matter. The body is a collection of atoms whose turnover is complete every seven years, and whose disorganization is imminent.³¹

Man, on this view, is a temporary event, a fleeting figure in the blind careenings of the cosmos. (There is, of course, no reference to God.) His identity is soon to be obliterated, and with it all of his expressions of beauty, goodness, knowledge, and love. All will be swallowed up in what Russell calls "the vast death of the solar system."³² So when Werner von Braun tries to bolster hopes for personal immortality by saying "nothing disappears without a trace,"³³ the humanist agrees; but the trace will not be conscious. As Montague has it, the things that matter most will ultimately be at the mercy of the things that matter least.³⁴

In sum: creation is a shifting of molecules; freedom is a name for our ignorance of the causes that determine us; consciousness is a flicker; and "enlargement" is a start before a final stop.

The humanist attitude toward life is, unlike the existentialist, affirmative. But unlike the Christian, it is altogether "this-worldly." He lives prudently, grateful for pleasures, patient in pain. He is not an absolute pessimist. There are still worthwhile dreams, hopes, and achievements. He is a kind of

stoic, pursuing ends he believes will soon come to nothing.

Now, with these viewpoints as background, let the Latter-day Saint reread and contrast Joseph Smith's theses on identity. Let him trace their incompatibility with these prevailing outlooks. And let him ask himself how they color his attitudes toward life, in ways far more numerous than this outline conveys.

The Nothingness of Nothing

To speak logically and summarily, if the New Dispensation doctrine be true, then these three positions on the origins and identity of man are false. The orthodox Christian, the existentialist, and the humanist are asking themselves, with Hamlet, a pseudo-question: "To be or not to be?" That is *not* the question.³⁵ No one can choose to be or not to be. Nor can anything in the universe make anyone be or not be. Everyone simply and eternally is an individual, free, conscious, enlargeable self.

If the question is pointless, then so is the colossus of anxieties and efforts that revolve around it. *Nothing* is not the source of, not a threat to, and not the destiny of man. Any religion or doctrine of man that is haunted by *Nothing* is really haunted by nothing at all.

It necessarily follows that the orthodox Christian worships, and some Christians condemn, God for an impossible *ex nihilo* creation. This He did not and could not do. The existentialist laments in total anguish the threat of nonbeing. But there is no such threat. The humanist lives with hasty heroism to achieve a few satisfactions before cosmic oblivion. But such oblivion will never come.

All three movements hold theses on man's individuality, freedom, consciousness, and enlargement that cannot be logically squared with the Prophet's teachings.

What is the question? The question is not one of being, but of becoming. "To become more or not to become more." This is the question faced by each intelligence in our universe. At this point, and not before, the absolute and inescapable need for God and His Christ arises. And those who choose are, in the declaration of the ancient prophet, Abraham, and in the language of the modern prophet, Joseph Smith, those who are "added upon."

²⁷Hamlet, of course, was really speaking of the choice between living and dying. He found the alternative of death, and the unknown beyond it, less desirable than facing his "sea of troubles." With many men today, it is the other way around. Library File Reference: Life.

²⁸So Desan titles his treatment of Sartre, *The Tragic Finale*; Cambridge, Harvard University Press, 1954.

²⁹See Corliss Lamont, *Humanism as a Philosophy*; Philosophical Library, New York, 1949.

³⁰The point of the comparison is that the train whistle has no substantial character of its own, but disappears even if the train does not.

³¹See, for instance, George Wald, "The Origin of Life," in *The Physics and Chemistry of Life*; Scientific American Booklet, 1955.

³²See Corliss Lamont, *The Illusion of Immortality*; G. P. Putnam and Sons, New York, 1935.

³³Russell, Bertrand, "A Free Man's Worship," in *Mysticism and Logic*; Doubleday Anchor, New York, 1957.

³⁴Wern von Braun is featured in the *EYU Science and Religion* film and restates what he said in a feature article in the "This Week" magazine section.

³⁵So William Pepperell Montague says in *Belief Unbound*; Yale University Press, New Haven, 1939.



1. The fresh pineapple is scrubbed by a volunteer worker.
2. Freshly shelled peas are inspected for quality and size.
3. New cans are filled with peas and positioned for capping.
4. Filled cans are mechanically sealed for sterilization.
5. Sealed cans are stacked inside large carrier for boiling.
6. An overview of the pea canning operation from the pea sorters on the left to the men who boil cans on the right.



POWER THROUGH WELFARE

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good . . . to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

—Jacob 2:19.

These were the words of Jacob, the brother of Nephi. It can be seen that the preaching of Jacob to his brethren regarding welfare was not only stern and to the point, but it was also filled with love and a real sense of direction. In these modern days the counsel has been just as definite. In fact revelation was given to the Prophet Joseph Smith on Feb. 9, 1831, in the presence of twelve elders. The Lord said to Joseph Smith: “. . . remember the poor, and consecrate of thy properties for their support. . . .” (Doctrine and Covenants 42:30, 31.) Still later the Lord asked that the needy be administered to and that the rich give their substance to the poor. Then, in 1936, The Church of Jesus Christ of Latter-

day Saints called for renewed emphasis on the welfare phase of its work. Immediate action was taken; a General Church Welfare Committee was formed by the First Presidency to assist the general authorities in administering, coordinating, and supervising the Church Welfare Program.

The First Presidency announced that the “primary purpose of the Welfare Program was to set up, insofar as possible, a system under which the curse of idleness would be done away, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people.” What a wonderful inspiration this was for all of God’s children! Thousands of people have enjoyed spiritual growth and witnessed for themselves the blessings of good health through the Welfare Plan.

Each of us adds purpose to his daily life when he realizes that the Lord is directing a program which will afford him opportunity to plan and work for what he receives. He also realizes that spiritual, mental, and physical health are bonded together.

(For Course 14, lesson of May 17, “Near Bethsaida”; and for Course 6, lesson of June 14, “A Latter-day Saint Shares and Is Thoughtful.”)



And the disciplines that are effected through obedience to the prophets give to each of us a richer purpose in living. In addition, they help pave the way to attain eternal life.

Let us look for a moment to the immediate objectives of the Welfare Program. The first objective is to place in gainful employment those who are able to work; second, to provide employment within the Welfare Program as far as possible, for those who cannot be placed in gainful employment elsewhere. What a blessing this is to those who cannot obtain other gainful employment. This is an opportunity for them to support themselves and keep their self-respect by earning what they receive.

Looking at the Church Welfare Program, we find in it the very things that are embraced in the Gospel of Jesus Christ; hope, love, and charity. Jesus Christ intended that we give of our love and substance as He did. If we reflect on the life of Christ, we find that His ministry was devoted to helping others; but, most important, He, too, disciplined Himself to follow the commandments of our Heavenly Father.

One of the great commandments we have been given in these latter days is to have on hand a year's supply of the necessities of life. Let us look for a moment at just what this entails:

First, a year's supply of food for our family.

Second, a year's supply of money for our family.

Third, a year's supply of clothing and other necessities for our family.

If each of us would harken to authority and to the counsel given to provide a year's supply, we could further assist our Lord's plan in Welfare. We, as Latter-day Saints, are directed by revelation from our Prophet and have the opportunity through our faith and prayers to assist in the Lord's work as was intended.

As a convert to The Church of Jesus Christ of Latter-day Saints and as a bishop, I have witnessed the effects of this glorious Welfare Plan. I testify to you that this is a plan of God and that the spiritual power and good health that are derived from participating in it are a source of inspiration to me.

—Herbert E. Jordan.*

*Bishop Herbert E. Jordan of Fullerton Third Ward, Orange County (California) Stake, is a convert to the Church of Jesus Christ of Latter-day Saints who has witnessed the effects of this great Welfare Plan. He is a graduate of Citrus Junior College and Glendale College, both California institutions. He has completed 14 years in electronics and missile field work. He is presently head of a microelectronics laboratory in Pomona. In the Boy Scouts of America, Bishop Jordan has had four years' experience as a committee man and 1½ years' experience on the Placentia Park Commission. His wife is the former Betty Lou Brown. They are parents of two sons and two daughters.

Library File Reference: Welfare Program—Mormon Church.

HOW I FOUND MY TENNESSEE ANCESTORS

by Eleanor M. Hall*

Great-grandmother's genealogy record, like the little toy dog, was covered with dust. For 60 years it lay in the same old place. Then we delved into it, and we found that she had summed it up as follows:

My great grandfather, John Jared, came over from England to Virginia in or near the first settling of Virginia. He was a wagonmaker by trade. His first wife was a Miss Whitaker of Celtic descent. Their oldest son, William, was born in Loudoun County, Virginia, on June 3, 1758. He was my grandfather. Their second son was Joseph, then his wife died. My great grandfather then married a Miss Palmer of Virginia, by whom he had five sons, namely; Israel, Joel, Moses, John, and Thomas. My grandfather had two sisters, Naomi and Ruth.

Great-grandmother gathered her data from the folks in Tennessee in 1889 when she and grand Aunt Frances went back to visit. They gathered a voluminous record, and we always said our genealogy was all done.

Our family stories were well remembered. Great-grandpa had poled the raft away from the bank of the Caney Fork in Putnam County, Tennessee, and floated down to the Cumberland, with my great-grandmother, their children, and their belongings. They drifted on the Ohio River for a little while before they kept their rendezvous on the Mississippi River with the steamship, *Saluda*. There was the only family on the *Saluda* that did not lose a member when the terrible explosion came spewing death and destruction. Grand Aunt Martha was rescued just before she went down for the last time, and Grandpa was found on the bank where the force of the explosion blew him. Great-grandpa told his family to stand up and be counted. They were all there. Because of boarding at Lexington, Missouri, instead of at New Orleans, our family had not been warned, as other LDS families had, against traveling on the ill-fated ship. They were all spared in health but lost much property.

When their company reached the Valley, Great-grandfather's grave was one of those that

marked the trail behind them. Great-grandmother raised her family in Utah as best she could. When they were settled in homes, she turned her time and attention to gathering her genealogy from Tennessee.

She knew her people very well, so she did not record the dates and places of their births, marriages, and deaths, or give the relationship of each one to herself. She listed male relatives in one book and female in another. If she knew the dates and places of birth offhand she put them in the spaces provided for that purpose. Otherwise, she did not. Relationship in those early days of temple work was figured to the proxy performing the ordinances. If Great-grandmother or Grandfather performed the ordinances, they stated their relationship. If they were assisted by friends or neighbors, the relationship to our family was lost to us, so far as that record was concerned.

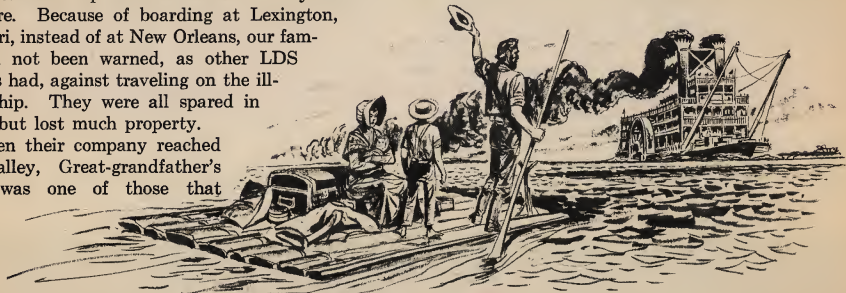
Plainly our beginning task was to tabulate the existing record onto modern sheets and identify the lists of names, so far as possible, with their immediate families. A meager pedigree and a few incomplete family group sheets emerged, enough for checking with records in the Church Archives. A survey of the Archives' records showed that other LDS families were attempting to compile the Jared genealogy. We made their acquaintance and were able to collaborate with them.

After exhausting the supply of information in the Archives, we turned our attention to the Early Church Records section of the Genealogical Library. We found information of great value there, because our folks joined the Church in the early days and experienced the building and the expulsion from Nauvoo.

(For Course 20, lesson of May 31, "Aids and Guides to Research in America"; and of general interest.)

*Sister Eleanor M. Hall taught principles of genealogical research for two years and was an employee of the Genealogical Society for three years. She presently lives in Salt Lake City with her husband, H. Vernon Hall, where she works as a researcher. She has been a professional genealogical researcher for 22 years.

My great-grandparents with their children and belongings floated down the Ohio River to meet the steamship "Saluda."



The Genealogical librarians in Salt Lake City have gathered much information about Tennessee settlers. We learned that during the depression, the State of Tennessee had sponsored a WPA project which resulted in the compilation of a book for each county in the state. These books are made up from family Bible records, personal letters, affidavits, bills of sale, tax lists, land and property exchanges, store bills and accounts, family histories, and all manner of sundry bits of personal information pertaining to the families residing in the various counties. The books had been carefully typed and placed on the shelves of the state library at Nashville. The librarian has been generous in permitting our Church microfilming teams to copy the contents, and all this information is available to searchers in the Genealogical Library at Salt Lake City. These sources increased our knowledge.

Personal contact with our relatives in Tennessee seemed to be our next step. The question was, to whom should we write? Were there descendant's of the families on record who could help us further? Mother opened her battered old trousseau trunk, hoping an old letter she had been meaning to answer for fifty years was still there. She found it. It was dated June 11, 1911.

Miss Ida Young
My Dear Cousin:

I have just found a letter you wrote me several years ago, dated April 14, 1897. I have wanted to get in communication with some of my Utah cousins for some time, but it seemed that I had lost all trace of you all. My sister used to correspond with cousin Anna Young; but since she, my sister Mae, married and moved away I could never find cousin's address anymore. I don't know just how old or what size you are, but you said you were in the seventh grade of school. That was about fourteen years ago so I suppose you are about my age.

You may have changed your name long before now, but hope you will get my letter and let me hear from you all. My name is Betsy Ann after Aunt Betsy Ann Nichols. We have lived in Missouri fifteen years. I am a stenographer and bookkeeper for a seed house.

Your Cousin,
Bettie Jared
209 W. Commercial St.
Springfield, Missouri.

On July 20, 1950, I wrote to this Miss Bettie Jared, at the address given.

Dear Miss Jared,

I do hope you get this letter. My mother, Ida Young McAllister, gave me a letter you sent to her in 1911, when I was one year old. I am the fifth of her twelve children. I am married and have two sons. One is on a mission in North Carolina for our church. He is to come home late in September, and I hope to go down and come back with him. On the way I would like to look up some of our relatives in Tennessee and visit the old Jared Home where my great grandmother, Rhoda Byrne Jared Young was born. I recently read a history of Putnam County [Tennessee], and it leads me to believe there may still be a number of my Jared and Young kin living there. I should like to become acquainted with them.

I am sending this letter hoping it will find you, and maybe you will be my guide as to whom and where I should visit.

This was her reply 10 days later.

Hocomo, Missouri
August 1, 1950

Dear Eleanor,

Sure I got your letter. Came to me almost as quick as if I'd been Miss Bettie Jared. You see, my brothers are still in business in Springfield on Commercial St. and the only Jareds there, so they knew that the letter was for me, and forwarded it right on. Sure was glad to hear from some of my Utah kin. . . .

You certainly will find lots of kin folks in Tennessee, nearly everyone around there is kin. You will find some of Aunt Nichols' grandchildren on the old Jared place. At Cookeville, the county seat of Putnam, you will find lots of cousins. Call for Ellen Jared there, and she can give you information.

There followed a long list of names, addresses, and connections.

The trip did not materialize that fall, but letters kept coming from everywhere. On Nov. 7, 1950, one came from Frank A. Robinette of Amarillo, Texas.

Last August I was visiting in Missouri, and a cousin showed me a letter you had written to a kinswoman, Bettie Jared, of Springfield, Missouri.

In 1944, I was in Tennessee visiting; and we drove into the old region from which our grandma came to Missouri in the 1840's. Our distant cousin, Mrs. Pearl Jared High, accompanied us on a tour of the old people and places; and we met an old Jared relation said she remembered her well. She also spoke of the Jared girl going to Utah long, long ago, and marrying a man by the name of Young, of the LDS Church. Said she paid them a visit once long ago.

More than ten years ago, with the assistance of Mrs. High, I located the holder of the old Capt. William Jared family Bible and had photos made of its records. I enclose a set for you. . . .

Here was a copy of my third great-grandmother's and great-grandfather's Bible, giving births, marriages, and deaths of all his children and grandchildren. He said his parents were John Jared and Hannah Whitacre.

The correspondence continued. It went through DAR cousins; Pearl High of Cookeville, Tennessee; and Grace Jared of Olney, Illinois; and skipped down to Little Rock, Arkansas, to a most helpful cousin, retired Judge John Jarrett. He discovered the account book our John Jared used in his wagon-making business. It was found in the attic of his old grandaunt in Kentucky. John had recorded his ancestors and descendants in the back of the old day book. He gave the record of his marriage to Hannah Whitacre and their children's names and dates. Hannah's death date was recorded and John's marriage to Rachel Palmer, together with the names and dates of their children. The record matched our information perfectly. John had recorded the names and dates of his parents, which enabled us to trace the line back to Jamestown, Virginia.

In 1963 we published a book showing 11,000 descendants of old John Jared. His descendants were among the first settlers of middle Tennessee.

Library File Reference: Genealogy.

WHEREFORE DO YE TEMPT THE LORD?

by Ellis T. Rasmussen

The tragic tale of the wandering of the children of Israel for 40 years in the wilderness between Egypt and Canaan in the days of Moses—a journey that should have been completed in a month—seems to have been preserved for us to illustrate the scripture: “. . . Thou shalt not tempt the Lord thy God.”—Matthew 5:7.

IT is wicked to “tempt the Lord.” It must be understood, of course, that when the Bible accounts speak of tempting the Lord, as ancient Israel did, or tempting Jesus, as the Scribes and Pharisees did, the basic meaning of the Biblical word “tempt” is “to try, test, or prove.” Man is “tempted” when he is attracted by some enticing evil, and his resistance is thereby tried or tested. But as James has said, God cannot be tempted with evil.¹

Actually, God’s children provoke Him rather than entice Him when they “tempt” Him! It can only be done by people who have known something about Him and have experienced His power and blessings in past occasions but still, upon the rise of some new challenge, suddenly lose confidence in Him. It is indeed dangerous to behave so, for He has said: “And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.” (Doctrine and Covenants 59:21.) Perhaps it is too unsophisticated to say that such behavior is “dangerous,” for it is well known that the Lord is merciful, kind, slow to anger, and most generous and forgiving, as the Law, the Prophets, and the Gospels all attest. Yet, on the other hand, His mercy cannot overthrow His justice. (See *Nahum* 1:3; *Jeremiah* 9:24; *Isaiah* 1:10-20; Doctrine and Covenants 19:15-20; *Alma* 42:1-25.) The tragic tale of the wandering of the children of Israel for 40 years in the wilderness between Egypt and Canaan—a journey that should have been completed in a month—in the days of Moses seems to have been preserved for us to illustrate the point.

A Nation Favored by the Lord

The Israelites should have had confidence in the Lord—or so it seems to us as we look back upon their experiences with Him. From the time Moses

¹For Course 8, lesson of May 17, “A Nation in God’s Hands”; and for Course 28, lessons of April 12, 19, 26, “Faith,” “Faith and Works,” and “Repentance.”

²Tempt is used in the basic sense of try, test, prove in *Luke* 10:25; *Matthew* 16:1; *Mark* 8:11; *Luke* 11:16; *John* 8:6, not in the sense of entice to evil in *James* 1:13. In the Old Testament, compare the usage of the word in *Genesis* 22:1; *Deuteronomy* 6:16; or *Malachi* 3:15.

began to persuade Pharaoh that he would have to acknowledge the authority of the Lord and heed His request to let Israel go, until the time when they were ready to depart from Sinai on the relatively short journey to the south approach to Canaan, they had experienced numerous evidences of God’s power and good will towards them. Much had been given them and much was then expected of them.

In fulfillment of the Lord’s promises to their forefathers, they had been allowed to dwell in Egypt until they had become a “great nation” of many souls. Since the conditions in Canaan had become such that the people dwelling there were no longer worthy of divine preservation in the land (See *Genesis* 15:13-16; and *1 Nephi* 17:33-35), the time had arrived for the Lord to bring Israel into their “promised land.”

Many Evidences of God’s Goodness

By the time the ten plagues were finished in Egypt—which were in effect ten demonstrations of the Lord’s power over all things, creatures, and phenomena of nature—all Israel, Egypt, and Egypt’s Pharaoh should have known that Deity could and would do whatever He promised or warned He would do. (See *Exodus* 5-12.) Israel was given the ritual of the Passover that they might think annually ever after on the power that had made and preserved them as a nation.

They experienced, above and beyond the lessons they should have learned in Egypt, a miraculous crossing of the Red Sea. They received water twice and food regularly by the hand of Providence. They were aided in battle when attacked. And while encamped at Sinai they were given the greatest mass revelation ever vouchsafed any nation, for the specific purpose that they might become “a peculiar treasure, . . . a kingdom of priests, and an holy nation.” (*Exodus* 19:5, 6.)

All they had seen should have taught them to

trust in God, to believe that he would accomplish for them all the things He had promised through Moses—as indeed it should also teach us. They knew by experience that He existed, that He had power, and that He could and would help them when they merited help. Sometimes, though *faith* is superior to *knowledge*, knowledge of God may be present and faith in Him still be lacking. Faith, it appears, is the equivalent of *confidence*, and in spite of all their witnesses they lacked confidence in the Lord!

"Fear Ye Not"

Ten times they "tempted" Him during the first 14 months of freedom, from the time they were poised to leave Egypt until the time they were encamped at the southern border of Canaan. After all they had seen in Egypt, they provoked Him ten times by saying, acting, or implying that they did not trust Him, His purposes, nor His promises.

At the Red Sea, when they feared they were trapped by Pharaoh, they sarcastically questioned Moses, "... Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? ... " But Moses reassured them, saying, "... Fear ye not, stand still, and see the salvation of the Lord which he will show to you today. ... " (*Exodus* 14:11, 13.) They were enabled to cross on dry ground.

But they had hardly sung their last note of praise to Him for that miracle, when they became thirsty travelling through the gravelly, rocky desert in the wilderness of Shur. That they would need water is understandable; the terrain is like that of western Utah and eastern Nevada. But they did not ask nor pray; they murmured against Moses and the Lord again! Moses turned to the Lord for help, and water was provided on one occasion and made potable on another.

While encamped at the pleasant oasis of Elim, with its many springs and palm trees, the Lord gave them a promise that if they would learn to have faith and keep His commandments, they need fear no suffering. None of the things they had seen so dramatically in Egypt would ever come upon them! But within another month, encamped in the desert of Sinai, they were murmuring again. They were hungry this time and said, "... Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger!" (*Exodus* 16:3.) Moses chided them and tried again to teach them. In spite of it all, the Lord would provide food from heaven, and meat aplenty. He did, and they ate until they sickened; and some even died!

So it went. Again and again they would have chosen slavery with sustenance over the opportunity to take freedom on faith. Their spirit at each new crisis was characterized by their doubting words at Massah and Meribah: "... Is the Lord among us, or not?" (*Exodus* 17:7.)

The greatest testimony of all should have come at Sinai, where the Lord offered to come down in the sight of all the people, that they might see and hear when He spoke with Moses and learn to be forever believing and not faithless. (See *Exodus* 19:7-9.) But in spite of all preparations and regardless of the grand challenge that they were to be a "kingdom of priests and an holy nation," they were unequal to the occasion and "removed and stood afar off" when the Lord spoke to them; they "hardened their hearts and could not endure his presence"; and He was not able to let them "enter into his rest." (See *Exodus* 19:24, 25; 20:18, 19; and the Doctrine and Covenants 84:24.)

Though it is not generally realized, they had heard His voice speaking the great code we call the Ten Commandments, (*Exodus* 20:22; *Deuteronomy* 4:10-12, 33; 5:24; 9:10); and they were so impressed that they promised to abide by them always. Even so, while Moses tarried on the mount to receive the Commandments on tablets of stone, they broke that promise and disobeyed the first two of those Commandments! (See *Exodus* 24:1-8; 32:15, 21; 34:18-26.)

Worship Facilities Constructed

More demonstrations and stringent teaching were given as to how they should conduct themselves. Worship facilities were constructed, and for once they did more than required of them in contributing their gold and jewels to beautify the portable Temple, or Tabernacle, and the Ark of the Covenant. (*Exodus* 36:5-8. In *Exodus* 40 the dedication experience is told.)

Then they were organized and arranged for marching, for camping, and for judging. An orderly hierarchy was set up to aid in settling disputes. The Tabernacle was dedicated and accepted by the Lord. The tribe of Levi was called to serve as priests, in place of the firstborn males of all families of all tribes, to do the teaching of the Law, offer the sacrifices, and care for the Tabernacle and Ark.² It almost appears that they were at last converted and ready to go, and the trek was begun to the promised land. Three encampments later they were south of Canaan, at Kadesh, ready to send scouts in to look

(Concluded on page 108.)

²See *Exodus* 18 about the judges; *Numbers* 1 and 2 about preparations to move camp; *Numbers* 3:5-27 about the Levitical Priesthood; and *Leviticus*, "handbook" about priesthood duties.

What Do I Do If My Child Seems Indifferent to the Gospel?



“I guess I just don't feel the same as you do about the Church. I like to go once in a while especially when my friends are there; but I like to go other places just as much. I'll have to admit, Dad, that when you get us all around and force us to listen to a reading of the scriptures it sort of irritates me. I wish we could read something else once in a while in our family sessions.”

by Reed H. Bradford

A Member of a Gang

“We have noticed something else about him, too. He is very much a part of what I suppose you could call a gang—a group of boys with whom he spends a good deal of his time. Many of them are inclined to be inactive in the Church and only participate now and then. Recently my wife and I have tried to have some serious talks with our son about the whole question. The other night during one of these talks he said something that really hurt us both.

“I guess I just don't feel the same as you do about the Church. I like to go once in a while especially when my friends are there; but I like to go other places just as much. I'll have to admit, Dad, that when you get us all around and force us to listen to a reading of the scriptures, it sort of irritates me. I wish we could read something else once in a while in our family sessions.”

“My wife and I are both beginning to sense that he *doesn't* feel the way we do about the Gospel, or the way his older brothers and sisters feel, or even the way his younger sister feels. Although she is only 12, she voluntarily participates in the Church and has recently read the Book of Mormon on her own. We want our son to feel the same way about the Gospel so that he understands it, loves it, and lives it. How can we accomplish this goal?”

A Common Experience

Many parents in the Church have had an experience similar to this one. The answer to their question is not easy to give. Why did Lucifer disobey the Gospel? Why did Cain, who had such wonderful parents, end up killing his brother, Abel? Why did Laman and Lemuel often give very little devotion to the Gospel, whereas Nephi, their younger

THEY were both devoted members of the Church. They had held many positions of responsibility both in the Church and in the community. In each instance, they had carried out their responsibilities with intelligence, energy, and success. They were highly respected. Within the course of ten years seven children had been born to them. Five of these children were already married and in each case had been married in the temple. All of these five were now active in the Church and had achieved positions of respect among their fellow human beings.

“The reason we have come to see you,” said the father, “is because of our sixth child. He is now 14 years old, and in his earlier years he was active in various Church organizations. As I look back on it, I think perhaps he went because we placed some pressure on him to go; nevertheless, he went.

“We tried to set the best example we could for him; and we did not say to him, ‘Go to Church,’ but rather, ‘Come with us to Church.’ When the boy was 12, however, we began to notice that he found excuses to stay away from this or that meeting or activity. It was then that we became really concerned. In the past two years this tendency to remain away has increased.

(For Course 24, lessons of June 7 and 28, “Understand Your Child's Behavior” and “Learning Processes that Affect Behavior”; and of general interest to parents.)

brother, constantly was striving to obey all of its teachings?

What we are, as individuals, is the result of at least three factors: (1) Our experience in the pre-earth life. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (*Abraham* 3:22, 23.) This indicates that Abraham was fore-ordained for a great mission in this life because of his accomplishments prior to his earthly experience.

(2) Our biological inheritance. Some people have great gifts in mathematics, music, art, or other fields; whereas other individuals do not. Some individuals, even in their earliest years, seem to have a great sensitivity to the feelings of others; whereas many persons seem to be quite indifferent.

(3) Our experience in this life with other human beings and with groups of various kinds. The goals that we have, our methods of reacting to others, the kinds of treatment given us by our parents and other brothers and sisters in the early years of life, and the peer groups to which we have belonged all affect us as individuals. All these factors and many others help to form the kind of person we become.

Helpful Hints for Gospel Living

The following things might be helpful to anyone who wishes to help his child enjoy and live the Gospel of Jesus Christ. First, we should solicit the aid of our Heavenly Father. In this connection, we could take an example from Alma the elder. He walked uprightly before the Lord and was a great pillar of strength in the Church. But his son presented a problem. "... One of the sons of Alma was numbered among them [the unbelievers], he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. . . ." (*Mosiah* 27:8.) After many years an angel appeared to the younger Alma, and among the things which he said to him were, "... Behold, the Lord hath heard . . . the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and au-

thority of God, that the prayers of his servants might be answered according to their faith." (*Mosiah* 27:14.)

Second, we should realize that no one can force an understanding of the Gospel onto another. The individual must arrive at it by himself. If we attempt to force it, we often achieve the opposite of our intentions: rejection by the individual because he objects to being forced.

Third, one of the best ways for us to approach another person is to say with both words and actions, "I have experienced a great joy in living these principles. Because I love you, I want you to experience the same joy; but, of course, you have your own free agency. It is your life and you must live it in the way you see fit."

Participation Teaches Principles

Fourth, a child can best understand a principle if he is involved in experiences which demonstrate that principle. The writer once heard a 17-year-old boy say that he had listened to many discussions on the subject of love, but he really came to understand what love meant one Christmas when he and several of his friends sang Christmas hymns to some
(Concluded on following page.)

SUGGESTED AGENDA FOR HOME EVENING

Hymn.

Prayer.

Discussion:

Members of the family might indicate some things that have impressed them in various Church activities during the week.

Perhaps the father or mother or some other adult member of the family could emphasize the point that the Gospel is designed to help each individual to experience lasting joy and to obtain salvation and exaltation in the celestial kingdom of our Heavenly Father.

He could also emphasize the kinds of things one will take with him as he leaves this earth, such as knowledge, wisdom, his family ties, the priesthood, things that can be his throughout eternity.

Various points discussed in the lesson could be discussed one by one. Perhaps each member of the family might be given one or more of these to discuss, assuming the individual is old enough.

Discuss the following questions:

1. What kind of feelings do we have when someone forces us to do something against our will?
2. What kind of feelings do we have when we know that someone suggests we do something because he feels it would bring us great joy?
3. How do we feel when someone who loves us asks us to do something?

Perhaps the family would like to sing songs at this point.

Closing prayer.

people in his ward who were old, lonely, and in some cases, ill. Some of these people, with tears streaming down their faces, thanked him and his associates from the bottom of their hearts for this act of kindness. Undoubtedly the previous discussions had been useful, but this greater involvement in living the principle had deepened its meaning. It was the Saviour who said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John 7:17.*)

Fifth, as parents, we sometimes unconsciously compare one child with another and give a child the impression that he should live up to the reputation of his brother or sister. The child, not fully appreciating the Gospel, may resent this pressure; and this resentment may prevent him from understanding it.

Sixth, it may be that the experiences a child is having in the organizations of the Church are not productive. Sometimes a well-meaning but inadequate teacher can make attendance an unpleasant experience. This is certainly a sensitive problem, which must be handled with great tact and wisdom by the parents, but it is one we must be willing to face.

Seventh, as parents we must have patience with a child who seems indifferent to the Gospel. As he grows and matures, he may come to see things differently. Some children who are quite inactive in the Church during their teen years later gain a new perspective and become stalwarts in the Gospel. Sometimes a child's knowledge that his parents have faith in him, love him, and set a good example for him become the motivating factors in changing his behavior. Consider the statement of Enos: "... I, Enos, knowing my father was a just man—for he taught me . . . in the nurture and admonition of the Lord . . . and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart. And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul. . . ." (*Enos 1, 3, 4.*) His prayers were answered, and he accomplished much righteousness.

In a similar way, each parent may be a mighty force in helping his child understand and live the Gospel.

Library File Reference: Family Life.

WHEREFORE DO YE TEMPT THE LORD? (Concluded from page 105.)

over the land. Only a minor complaint about the monotony of manna for every meal had marred their relationship with their leaders en route. (It must be noted also that Aaron and Miriam rebelled for a time, but were duly corrected.)

Then the twelve scouts or "spies" were sent out, and they returned in six weeks from a long trip to the northern valley between the Lebanon and Anti-Lebanon ranges, bringing glowing reports of the land and its productiveness. But the land was inhabited, and the people looked strong; some of them looked like giants to the scouts, and ten of the twelve were so frightened that their report shocked the people out of all confidence again. They even accused God of bringing them there to die and their wives and children to be made slaves of the Canaanites! (*Numbers 14:1-5.*) The two scouts, Joshua and Caleb, tried to stay the mutiny, saying, "Only rebel not ye against the Lord . . . the Lord is with us; fear them not." (*Numbers 14:9.*) It was to no avail; the people even planned to organize and return to Egypt—to the fleshpots and the onions and leeks and garlics and melons and cucumbers they had enjoyed there! It was the tenth provocation and

indeed the worst of all. Justice and practical needs demanded alleviation of the situation; they would not trust God, and He could not trust them. (See *Numbers 14.*)

The sentence was pronounced. The old generation could not become God's witnesses to bear His name in the promised land; they could not be a kingdom of priests and an holy nation. They were sentenced to walk the weary desert wastes, to camp here and there, and to wait until death overtook the faithless. Courage and dependability could be engendered in the young. There were more rebellions and plagues; once the mighty Moses slipped in his confidence and obedience—and he was made an example unto all, and to us. (See *Numbers 20:8-12.*) Whenever they suffered the consequences of their rebellions, means of salvation were provided; but only the faithful accepted of it and were saved.

And so it is said: "Thou shalt not tempt the Lord thy God." Trust Him and believe Him and believe in Him; He will not fail. It is abundantly attested to be so, in life, as in the scriptures.³

³For example, *Hebrews 3:8, 15, 16; 1 Corinthians 10:9; Jeremiah 7:19; Exodus 23:21*; and as a review of the whole principal in action, *Psalms 78*.
Library File Reference: Israelites—History—Exodus.

Christ Taken Captive

by F. DONALD ISBELL*

THE STORY

In this painting the hands of the Lord are bound.

As we behold Him in the midst of His captors, He turns and looks back significantly at the young man in the robe with a black garment visible underneath. The young man, a former apostle of Jesus, walks with an expression of anger, bitterness, and terrible confusion. He carries a small bag of money, but will shortly throw this at the feet of those who gave it to him. Then he will kill himself.

In the right foreground are two civilian authorities, one of whom appears vain and self-righteous. They are probably two of all the scribes, captains, chief priests, and elders of the people who have had their part with Judas Iscariot in this matter of betraying Jesus. (See Luke 22:1-6.) The soldier gripping the cord binding Jesus' hands reveals the momentary glee of the ugly powers of Satan in seeming victory. The fearful person in the right background might be John, who is the youngest of the Twelve. All the faithful disciples are dispersed in this moment, and John later records Jesus' provision of this as a fulfillment of prophecy. (John 18:7-9.) In the left background we see the oldest disciple, Simon Peter himself, white-bearded, gripping a sword in his hand. Someone with a strong arm means to detain him, but Peter has already made his intended effort: "... a poorly aimed stroke at the head of one of the nearest of the crowd, whose ear was severed by the blade."¹ Jesus healed the soldier who lost his ear. Peter's courage, however, will soon falter; and he will be sorrowful with the evidences of his weakness. (Luke 22:54-62; and John 13:37, 38.)

We see the torch of one of the soldiers. There were lanterns and other torches brought to light the way of the party as they entered Gethsemane under the "power of darkness." A faint glimmer of gray dawn seems to touch the countryside as the company now leaves the garden.

How and when did this painful drama begin?

Some of the disciples might presently wonder if the beginning of it was on the day of the feast of unleavened bread, when they asked Jesus, "Where wilt thou that we prepare for thee to eat the passover?" (Matthew 26:17.) The Twelve ate the passover—their last supper with the Lord. One disciple left the group and went into the night to do evil. Jesus took the remaining eleven to Gethsemane—the garden where they had been on previous occasions. Finally, with Peter, James, and John, He went to a more secluded place within. He told them He felt "exceeding sorrowful, even unto death," and charged them to wait for Him and watch. In those moments He was beginning the Atonement for the sins of men. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26: 39.) He then returned to His disciples and

found them asleep. After speaking to Peter, He went and prayed a second time. "And there appeared an angel unto him from heaven, strengthening him." (Luke 22:43.) He came again to the disciples, but the disciples were asleep again. He then went and prayed the third time, saying the same words.

Jesus was paying for the sins of all men who would repent. The price of His payment was spiritual, mental, and physical pain and anguish so unbearable for ordinary man that we cannot imagine that extreme. He bled great drops of blood from every pore.² He had to pray for strength from His Father against the temptation not to drink that bitter cup. In drinking of it He was suffering inconceivably to repair laws broken by sin. With His own suffering, He was actually saving all men who would repent of their sins from having to pay the price of having committed sin. All repentant men, would, therefore, be able to return to their Heavenly home from whence all men come.

When He returned after praying for strength the third time, it was to submit—to let himself be taken captive by the company that Judas Iscariot brought to the garden.

The worst had passed.³ Still, He had not drunk the dregs⁴ of His bitter cup. He would finish that within the day.

Eventually he allowed himself to be nailed to the cross and crucified, in order to save men from the grip of death itself.⁵

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore. . . ." (John 19:40-42.) His body remained on earth, lifeless. It was as though spring, summer, and fall had passed, and only the winter of cold and naked trees remained. Perhaps, somewhat, this feeling comes with the death of every man.

President David O. McKay has written: "Like the stillness of death, Old Winter has held in his grasp all vegetable life, but as spring approaches, the tender, life-giving power of heat and light compel him to relinquish his grip, and what seemed to have been dead, gradually awakens to a newness of life, revived, refreshed, invigorated after a peaceful sleep."⁶

Jesus died on Friday. Saturday passed. Sunday would be the first day of a new week. His body lay in the tomb Friday, through the night, throughout all of Saturday.⁷ The body lay in the "stillness of death."

2 James E. Talmage, *Jesus the Christ*; page 612 (see footnote d); and pages 613 and 614.

3 Joseph Fielding Smith and Bruce R. McConkie (compiler); *Doctrines of Salvation*, Volume 1; 1954 edition; Bookcraft, Salt Lake City, Utah; page 130.

4 James E. Talmage, *Jesus the Christ*, page 612.

5 James E. Talmage, *Jesus the Christ*, page 418; and 2 Nephi 9:8, 9, 18.

6 David O. McKay, *Gospel Ideals*, 1957 edition; Deseret News Press, Salt Lake City, Utah; page 64.

7 James E. Talmage, *Jesus the Christ*, page 697 (see note 1).

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(For Easter lessons.)

1 James E. Talmage, *Jesus the Christ*, 1957 edition; Deseret Book Company, Salt Lake City, Utah; page 616.





Christ Taken Captive

THE STORY (Concluded)

Who among men was to say that death would ever be challenged?

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. . . .

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:1-2, 10-17.)

"Mary." This was probably the first word spoken by a resurrected being to a mortal of the earth. It voiced the recognition of personal acquaintance, carrying a meaning so great in its simplicity and yet so far-reaching that Mary Magdalene might only have felt what it meant to her. Although that was enough, she might not have understood the meaning—nor faintly imagined a significance involving billions of lives. Jesus had died as surely as any man. Now He had come back. He there spoke to her in a way she had known and perhaps cherished. The deep sorrow she had felt because of His death was suddenly changed into joy as she heard His familiar voice and recognized Him as the Master she loved.

In Mary Magdalene's own lifetime, the Apostle Paul wrote: "But now is Christ risen from the dead. . . . For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15:20-22.)

"The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead," wrote the Prophet Joseph Smith a few weeks before he was killed.⁸

God has given the life to everything that lives. Life is one of His gifts. Everything born into this mortality is come into a vesture of elements. The elements

crumble into dust because they are mortal, but only the mortality passes away. Resurrection is also one of the gifts of God; and the spirit of man and of every creature that dies is restored to those elements for all eternity in the resurrection. No more corruption follows. There is no more death. (I Corinthians 15:50-55.)

The celebration of Easter is one of the most universal events of the Christian world. Although many thoughts go with spring, true Christians everywhere reflect somewhat on the original meaning of Easter as had by the early Christians nearly 2,000 years ago: Remembrance of the death and resurrection of Christ.

On the matter of Easter are these appropriate words by President McKay:

To sincere believers in Christianity, to all who accept Christ as their Saviour, His resurrection is not a symbolism, but a reality.

As Christ lived after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

With this assurance, obedience to eternal law should be a joy, not a burden, for compliance with the principles of the Gospel brings happiness and peace.

To this truth, may each recurring Easter morning give new emphasis and fill our souls with divine assurance that Christ is truly risen and through Him man's immortality assured.

May the day soon dawn upon the world when reliance upon brute force and belief in the false ideal that "might makes right" will be supplanted by the higher ideals that radiate the charitable, peace-loving spirit of the risen Lord!⁹

THE PICTURE

Christ Taken Captive was painted by Heinrich Hofmann, a German painter who lived from 1824 to 1911. "His best known works are scenes from the life of Christ. . . , seen in countless European and American homes."¹⁰

Some of his works known best are: *Christ and the Rich Young Ruler*, *Christ in Gethsemane*, *Christ in the Temple*, *The Boy Christ*, *Sermon on the Mount*, and *Christ at Thirty-three*.

Hofmann's use of colors was wide and various. The colors of some of his paintings are opaque and deeply saturated, while the colors of others of his works are somewhat brilliant. In *Christ Taken Captive* we see colors of more brilliance than saturation.

As a small child, this writer was impressed as much by the paintings of Hofmann as by any other works in connection with the Gospel. These impressions came mainly during Sunday School and Primary as the writer gazed on reproductions of the above-mentioned religious scenes. He felt the purity, power, humility, and grace in the character of Christ thus portrayed. He looked with awe and wondered, even though he could not understand.

As in *Christ Taken Captive*, the characters themselves reveal the painter's sincerity of purpose. His quality of inspiring truly humble feelings of reflection and admiration for the Saviour and His influence is in itself a quality of greatness.

⁸ David O. McKay, *Gospel Ideals*, pages 64, 65.

¹⁰ *New Century Cyclopedia of Names*, Volume II, Public Library of Salt Lake, Salt Lake City, Utah; page 2029.

LIBRARY FILE REFERENCE: Jesus Christ—Gethsemane and Arrest.

⁸ *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith; Deseret News Press, Salt Lake City, Utah, 1938; page 367.



OT 108

OT 106

OT 105

OT 112



God Blesses Joseph in Egypt

In the great land of Egypt where Joseph had been brought by the Ishmaelites, everything and everybody was strange. The only friend Joseph had was our Heavenly Father; but Joseph was very grateful. He knew that our Heavenly Father would hear his prayers and watch over him.

The reason that the Ishmaelites had brought Joseph to Egypt was that they might sell him for a slave; and, because he had such a fine, strong body and such an intelligent look on his face, Potiphar, captain of the guard, bought him.

In Potiphar's household Joseph became a trusted and admired servant. He did his work well. He remembered to pray to God each day and to ask for His care and blessings.

All would have gone well and Joseph would probably have stayed there for a long time if it had not been for Potiphar's wife. She did not like Joseph. She wanted him to do things that were wrong, but he would not listen to her. This made her very angry, so she told her husband an untruth about Joseph. Potiphar believed his wife. He became very angry with Joseph and had him put into prison. [End of Scene I.]

Joseph had done no wrong, and both he and the Lord knew it. When we do right the Lord always blesses us; and He blessed Joseph, too. The keeper of the prison came to like and trust Joseph so much that he put him in charge of all the other prisoners.

Among the prisoners whom Joseph cared for were two from Pharaoh's court. One was the chief baker, and the other had been in charge of the king's wines and was called a butler. One morning Joseph visited these prisoners and found them both very sad and unhappy. They each had had a dream and neither one knew what his dream meant. Joseph gave each of them the true interpretation. God had blessed Joseph so that he could tell them what was meant by their dreams. A short time after this, the butler was released to return to his job at Pharaoh's palace. [End of Scene II.]

Two years later Pharaoh dreamed two dreams. In the first dream he saw seven fat cattle come up out of the river and begin to feed in a meadow. Then he saw seven lean cattle come and eat up the seven fat ones. In the second dream he saw seven good, full ears of corn come upon one stock. Then he saw seven poor, thin ears; and the seven thin ears ate up the seven full ears.

The Pharaoh was very much disturbed and puzzled. He felt sure that those dreams must have important meaning. He called in the wise men of his kingdom, but they could not help him. He was very unhappy and very angry with them. Then the chief butler remembered that while he was in prison, Joseph had interpreted a dream for him, so he told Pharaoh about it. Immediately a messenger was sent to the prison with an order to bring Joseph before the king.

Joseph was surprised. He wondered why the king would want to see him; but he hurried and "... shaved himself, and changed his raiment [clothing], and came in unto Pharaoh." (*Genesis 41:14.*)

Pharaoh then told Joseph that he had had two dreams and that none of his wise men could tell him what they meant. Then he said, "... I have heard say of thee, that thou canst understand a dream to interpret it." (*Genesis 41:15.*)

As Joseph stood before the great but troubled Pharaoh, he listened carefully and with great attention as Pharaoh told him of the two dreams that he had had. As he listened, Joseph was blessed by the Lord to understand the message of those dreams.

As soon as the king had finished, Joseph told him that both dreams meant the same thing. God was trying to tell him that for the next seven years the land would produce abundantly. There would be more food grown than the people would be able to use. However, after that time, in the seven years following these years of plenty, nothing would grow. There would be no food produced for the people during that time. It would be a time of famine.

God had sent these dreams to Pharaoh so that he could prepare during the time of plenty for the time of famine.

Joseph suggested that Pharaoh choose a wise and good man and place him in charge of the land. He and his helpers could then gather and store the food during the seven good years so that there would be plenty of food for the people to eat during the seven poor years.

Pharaoh was very pleased with Joseph and was grateful for all that he had told him. Then he said to his servants, "... Can we find such a one as this is, a man in whom the Spirit of God is?" (*Genesis 41:38.*)

After thinking it over, Pharaoh told Joseph that since God had shown Joseph all that was going to happen, he, Joseph, must be the best and wisest man for this very important job. He then placed

(For Course 8, lesson of March 29, "Joseph in a Strange Land.")

his own ring on Joseph's finger. He gave him fine clothes. He put a gold chain about his neck. Then he made it known to all the people that they should do whatever Joseph requested.

Joseph was 30 years old at this time. In his new position he had horses, chariots, and servants at his disposal. Pharaoh also gave him a lovely young lady named Asenath to be his wife. After a while they were blessed with two very fine sons who were named Manasseh and Ephraim.
[End of Scene III.]

During those days Joseph must have thought often of his dear, old father in the land of Canaan and of his younger brother, Benjamin, whom he loved so much. He must have thought also of his ten older brothers who had sold him to the strange merchants for 20 pieces of silver.

God had indeed blessed Joseph. As he ruled in Egypt, Joseph was very wise and very powerful. He became so because he had been humble and faithful and had always remembered to ask God for His blessings and to obey His commandments.

During the next seven years, Joseph was a very busy man. He went among the people telling them to plant all the corn and wheat they could. Likely he asked them also to dry ripened fruits and vegetables. While the farmers were doing these things, Joseph had carpenters and bricklayers build large storehouses to take care of the grain and food that would be brought there. Joseph "... gathered up all the food of the seven years, which were in the land of Egypt. ..." (Genesis 41:48.)
[End of Scene IV.]

After the seven years had passed in which plenty

of food had been grown and the people had stored all the extra with Joseph as requested, there came a time of famine. The seeds they planted did not grow. Hot winds blew, and no rain fell. There was no food, and the Egyptians became very hungry. They cried to Pharaoh for food, and he was happy that he did not have to disappoint them. He said, "... Go unto Joseph; what he saith to you, do." (Genesis 41:55.) Joseph then opened the storehouses and sold grain to the Egyptians as he and Pharaoh had planned that they should do. [End of Scene V.]

Library File Reference: Joseph.

How To Present the Flannelboard Story

Characters and Props Needed For This Presentation Are:

- Joseph as a young man just arrived in Egypt, with his captor. (OT105.)
- Potiphar, captain of Pharaoh's guard, in the act of buying Joseph for his slave. (OT106.)
- Joseph talking with the baker and butler. (OT107.)
- Chief baker and butler seated, listening to Joseph. (OT108.)
- Pharaoh, as he sits on his throne, with wise men behind. (OT109.)
- Joseph, as ruler in Egypt. (OT110.)
- Farmers and tradesmen with sacks of grain. (OT111.)
- Hungry people coming to the storehouses. (OT112.)

Order of Episodes:

Scene I:

Scenery: An outdoor scene.

Action: Potiphar (OT106) is in the act of buying Joseph (OT105) for his slave. He appears pleased with his purchase.

Scene II:

Scenery: An interior scene at the prison.

Action: Joseph (OT107) is talking with the baker and butler. (OT108.) He is interpreting their dreams.

Scene III:

Scenery: Pharaoh's throne room.

Action: Pharaoh, seated on his throne, looks very troubled, as others sit or stand around. (OT109.) Joseph stands before him interpreting his dreams. (OT107.)

Scene IV:

Scenery: Outside scene.

Action: Joseph, the ruler, (OT110) is seen talking with farmers and tradesmen. (OT111.) He is advising them in farming and building.

Scene V:

Scenery: An outdoor scene. The outside of a warehouse is seen in the background.

Action: Joseph (OT110) and his helpers (OT111) are selling grain and other foods to the hungry Egyptians. (OT112.)

SCENE 1



ORDER OF
FLANNELBOARD
SCENES

SCENE 2



SCENE 3



SCENE 4



SCENE 5





Peter's Adventure

by Romney Gay

Every night when the clock struck eight
Peter knew it was getting late.
But always, every single day,
He wanted to stay up and play.
One day Peter thought of a plan,
And when it was bedtime he actually ran
Up the stairs and down the hall,
Into his room—but that isn't all—
Off came his clothes as quick as a flash,
And into the tub he went with a splash!
Then into his bed, but he didn't sleep long
Before he got up (though he knew it was wrong).
He gathered up Teto, asleep in his stall,
And crept very quietly into the hall,
Down the stairs and through the house
To the big, front door, as still as a mouse.
Peter opened the door and looked all around.
Nothing was moving, there wasn't a sound.
No children were playing, no autos went by.
Peter thought of the birds and looked up at the sky—

Each bird had its head tucked under its wing,
Which of course was the reason the birds did not sing.
Peter went to his kitten, he rubbed her soft fur;
But she didn't wake up, though she did purr and purr.

The cows in the meadow were all fast asleep,
And so were the horses
And so were the sheep.
So Peter decided that it would be wise
To go to his sandbox and make a few pies.
But the moon cast such shadows it wasn't much fun,

And when a frog croaked, Peter started to run
Back to the house and up to his bed.
Teto, though sleepy, thought Peter said,
"The birds and the animals all seem to know
That nighttime's for resting and sleeping, and so
Hereafter I'll hurry to bed when it's night
And do all my playing when it is daylight."

*Romney Gay, *Peter's Adventure*; copyright 1945 by Phyllis Britcher. Reprinted by permission of the author and Artists and Writers Press, Inc.
Library File Reference: Sleep.

(For Course 1, lesson of May 31, "Who Sleeps?")



SUPERINTENDENTS



Answers to Your Questions

May Students Select Subject Material for Talks?

Q. May students use their own subject for 2½-minute talks?

—Oakland-Berkeley Stake.

A. Ordinarily the 2½-minute talk subject is the result of an assignment first made by the teacher to the student who should present a part of the lesson in the class period. After the student gives the subject in the class, it is discussed, enlarged upon, and further checked with the teacher. (The procedure is outlined in chapter 8, page 50, *Sunday School Handbook*.)

Is Enlistment Work Correlated with Home Teaching?

Q. Is Sunday School enlistment correlated with the Home Teaching program?

A. The *Home Teaching Leader's Handbook* states: "Enlistment efforts of the various church organizations should be channeled through the Home Teachers." (Page A-2.) This is further explained in directions to the bishop, "Train all Home Teachers to become familiar with their handbooks and to know the program the same as you, as leaders, are expected to know all details of this divine work. Particular attention should be given to page A-2 of the *Leader's Handbook* which indicates the scope of the Home Teaching program in the correlation of activities of the priesthood and other Church

organizations in relationship to the home." *The Messenger*, November 1963.

Who Is Responsible for Sacrament Administration?

Q. Is the superintendency responsible for the proper administration of the sacrament?

A. "The administration of the sacrament is under the immediate direction of the bishopric." *Sunday School Handbook*, page 32. When the superintendency are given the responsibility of supervising the sacrament, they should be familiar with the *General Handbook of Instructions*, No. 19, page 47: "Whenever possible, priests should be appointed to administer the sacrament. Facilities should be provided in the meetinghouse for the brethren who administer the sacrament to wash their hands before they begin to break the bread. Whatever bread remains may properly be given to someone who will use it for food. As a mark of respect, the sacrament should be given first to the presiding authority who is sitting on the stand.

"While the clothing and general appearance of those who administer the sacrament should be neat, clean, and conservative, it is not desirable to acquire such uniformity in dress and action as to give the appearance of formalism. White shirts and modest ties are always appropriate and should be encouraged."

—Superintendent Lynn S. Richards.

Music and Life

Music parallels life in several ways. We are well acquainted by experience with the ability of music to suggest the various moods of life, whether it be *allegro*, *andante*, or *maestoso*, meaning happy, leisurely, or majestic; whether *scherzando*, *accelerando*, or *ritardando*, meaning playful, hurrying, or relaxing.

These are the obvious moods, and we enjoy them according to their correspondence to our personal mood at the time we are listening. If we are happy, then we enjoy happy music. Or we may be sad with discouragement; but, if we are eager to improve our mood, we may even then enjoy happy music because of its encouraging effect upon us. The very word "encouraging" means "heartening" or putting "heart" into us.

A more interesting quality of music is in its character, and in this way music also parallels life. More precisely, the character of music parallels the

quality of our culture. This phase of music is not always so obvious because we tend in general to enjoy only that music which parallels our culture. For example, we may not be acquainted with the greatest and noblest music literature; and we may therefore listen to it with boredom because we do not understand it. Such music will sound like a foreign language. But we take delight in that particular level at which we do understand it and feel contempt at that which appears to be beneath our culture.

On the one hand, the music of such composers as Bach, Beethoven, and Brahms is serious, noble, sublime, and exalting; at the other end of the spectrum, music ranges down to light tunes which tickle the fancy, amuse, and are frivolous. Still further down may be music suggesting the animal level.

We find a similar range in culture-quality in literature, from the inspired utterances of holy prophets at the top, down through various lesser grades

to the lower and unrewarding, and finally to the degrading level.

Wise men have always counseled their fellows to seek that which is noble and have promised rich rewards in that search.

An old anonymous saying will illustrate: "There is that in noble music which forbids unreality, rebukes frivolity into silence, subdues ignoble passion,

soothes the heart's sorrow, and summons to the soul high and noble thoughts."

Aristotle advised young Athenians similarly: "Let the young pursue their studies [of music] until they are able to feel delight in noble melodies and rhythms, and not merely in that common part of music in which every slave or child and even some animals find pleasure." —Alexander Schreiner.

Memorized Recitations

for May 3, 1964

These scriptures should be memorized by students in Courses 8 and 14 during the months of March and April. They should be recited in unison by students in those classes during the Sunday School worship service of May 3, 1964. The application for these scriptures is taken from *A Uniform System for Teaching Investigators*.

COMING EVENTS

March to mid-April, 1964
Spring Instructor Campaign

• • •

Apr. 4, 5, 6, 1964
Annual General Conference

• • •

Apr. 5, 1964
Semi-annual
Sunday School Conference

• • •

May 10, 1964
Mother's Day

COURSE 8:

(This verse stresses repentance.)

"And they went out, and preached that men should repent."
—Mark 6:12.

COURSE 14:

(These verses may be used as the beginning of a discussion on the apostasy.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

—Ephesians 4:11-14.

WHERE HIBISCUS BLOOM

Our Cover

Where the bright hibiscus bloom, or far away where the heavy scent of lilacs drifts on the breeze; where trade winds blow, or where snowdrifts clog the lanes, people are much the same—in their hopes, in their reactions, and in their need for spiritual truths.

Sometimes large classes meet in crowded rooms, with other groups scheduled to follow. Sometimes when the weather is fair—as it is in this lovely picture somewhere down among the islands—children meet outdoors on the lawn in front of a humble chapel.

Whatever land we live in, we should be learning—or teaching—the priceless message of the Gospel.

—Kenneth S. Bennion.

For Course 2, lesson of April 26, "We Worship at Sunday School," Library File Reference: Sunday Schools —Mormon.

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The Sermon on the Mount— A Guide to Living and Working with Others

by D. Crawford Houston*

To maintain favorable competitive positions in this highly complex, computer-controlled age, employers are increasingly directing the attention of their supervisors to human-relations principles taught by Jesus nearly 2,000 years ago.

Studies of comparative business costs and the search for more productive techniques repeatedly reveal that the greatest cost factor is men's time. Preventing time-waste, therefore, has become a most profitable management attainment.

Most industrial time-waste research findings relate to "misunderstanding" (mistakes as to meanings). Supervisors often do not effectively convey "the message" to persons for whose time they are accountable. They also fail many times to correctly interpret instructions, explanations, and directions that they receive. Subsequent mistakes cost fortunes in time expenditure and materials wasted.

Labor turnover, for example, is an important time waster. Analysis of the reasons why people repeatedly lose their jobs shows not, as of an anticipated, lack of technical skill nor willingness to work, but failure to get along with other people. Eighty-three to 87 percent of job-loss cases is attributed to incompatibility factors. Examination into "failure-to-get-along" incidents reveals repeated misunderstandings, finally resulting in crisis.

This type of time-waste has become so important that some large company managements are investing in formal communications programs designed to improve their supervisors' ability to communicate meaningfully with others. Those who administer such programs constantly seek opportunities to promote more common understanding among super-



(For Course 10, lesson of May 17, "The Sermon on the Mount"; and for Course 24, lesson of May 17, "Family Government"; and of general interest to all parents, teachers, and supervisors.)

*Brother D. Crawford Houston has held several governmental positions in California and in Utah. He has also held several positions with private industrial firms. He has had wide teaching experience with the University of Utah Extension Division, Utah State University, and Brigham Young University. Brother Houston has given many hours of his time for community and civic services, including works with the Travelers Aid Society, United Fund, Boy Scouts of America, and Utah Self-Insurers Association. He received his B.S. degree from BYU and his M.B.A. degree from Leland Stanford University. He has also completed some post-graduate study. He is presently serving as Communications Director for Utah Copper Division of Kennecott Copper Corporation. His wife is the former Julia Ellen Loveless. They are parents of three children.

Teacher Improvement Lesson for the Month of May.

visory and production, maintenance, and clerical personnel. Inquiries into personal goals of people in the several employee groups generally reveal wide basic-opinion differences between foremen and employees who are accountable to them. This table,¹ from a study of "What Counts in a Job?" by Drs. William C. Menninger and Harry Levinson, shows supervisory failure to understand the worker's evaluation of his job.

Job Conditions:	Worker Rating:	Foreman Rating:
Appreciation for good work	1st	8th
Feeling "in" on things	2nd	10th
Help with personal problems	3rd	9th
Job security	4th	2nd
Good wages	5th	1st
"Work that keeps you interested"	6th	5th
Possibilities for promotion	7th	3rd
Personal loyalty to the workers	8th	6th
Good working conditions	9th	4th
Tactful discipline	10th	7th

We need not depend alone on industrial-based studies for examples of "supervisory" understanding deficiency. Parents, in supervising their own teenagers, often fail to gain common understanding with youth about their goals. Here are the results of a study done with cooperation of two groups of 12- and 13-year-old Sunday School students. They were asked to recall a recent incident which they thought resulted in their losing friendships or the confidence of parents or other important persons. Then they were requested to answer these questions:

"How could the incident have been avoided?"

"What can I do now to regain the lost friendship or confidence?"

There were no significant differences in the answers of girls and boys. Ninety-two percent indicated recent misunderstandings with parents, and 89 percent thought parents did not allow sufficient time to *listen* to their explanation of goals and ambitions. One said that there were only two ways to do anything—"the parents' way and the wrong way."

When answering how to regain lost friendship or confidence, 74 percent of those polled expressed determination to be more patient in listening to parents, in the hope that parents would get the same idea from their example and take more time to consider the children's points of view.

Parents and teachers of teen-agers, it would seem, might profitably consider results of recent sociological studies for industrial managers which indicate causes of misunderstandings and corrective suggestions. These investigators, almost without exception, recommended that supervisors increase

their efforts to gain a better understanding of the human relations principles prescribed in the Sermon on the Mount. Their admonitions, like those of the Master's Sermon, recognize that the most important human needs, after food and protection, are love, recognition, understanding, and appreciation. (See *Matthew* 5, 6, 7; *Luke* 6:20-46; *3 Nephi* 12, 13, 14; and the Doctrine and Covenants 121:36-46.)

The attributes of understanding and appreciation which industrial supervisors have been requested to develop are those fostered by self-forgetfulness and sincere concern for the well-being and progress of their associates. These same attributes Jesus would have his followers acquire by becoming: "poor in spirit," "meek," "merciful," "peacemakers"; and like those who "hunger and thirst after righteousness," who are "persecuted for righteousness sake," who are "reviled, persecuted, and charged falsely with all manner of evil," and who "love their enemies."

Jesus also counseled his disciples to "do good to them which hate you," to "bless them which despitefully use you," to "offer the other cheek," to "forbid them not to take thy coat also," to "give to every man that asketh and request not the return of thy goods," to "do to men as you would that they should do to you," to "give good measure pressed down and shaken to the center and running over," to "cast the beam out of thine own eye that thou mayest see more clearly to pull out the mote that is in thy brother's eye," and to "speaketh from the abundance of the heart."

In general, business consultants' studies show that while much formal supervisory training today is directed toward teaching supervisors to be logical, lucid, and clear, appallingly little is yet done to help them listen more skilfully and to direct their messages more to the feelings of others. Development of empathy (sympathy for the feelings or spirit of a person) and sustained efforts to understand the other person's frame of reference (the sum total of his life's experiences to date) are universally recommended to supervisors who would avoid waste of time pursuant to misunderstanding.

Howard Whitman has related the business recommendations of sociological consultants to the spirit of Jesus' Sermon on the Mount in his address, "The Amazing New Science of Love," which concludes: "Yes, the scientists are trying to catch up with Jesus. He, too, had man's future in mind when he said two thousand years ago—'a new commandment I give unto you, that ye love one another. . .'" (*John* 13:34.)

Library File Reference: Human Relations.

¹"The Importance of Job Conditions" from *Human Understanding in Industry* by Drs. William C. Menninger and Harry Levinson, reported in *Newsweek*, January 13, 1958; page 64.

"Rejoice, The Lord Is King"

Senior Sunday School Hymn for the Month of May



"Rejoice, the Lord Is King"; author, Charles Wesley; composer, Horatio Parker; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 151.

Charles Wesley (1708-1788) was a prolific writer of hymns, having written some 7,000 of them, each with many stanzas. Sometimes as many as twelve of them, out of which only three stanzas were chosen to be sung at one time, were indicated on the hymn announcement board at a church service. Horatio Parker (1863-1919) was a professor of music at Yale University.

To the Chorister:

Let the chorister's beat be clearly defined and vigorous so that the congregation's response may be brought into the general mood of this hymn.

Choristers should be aware that three of the phrases each begin with an anacrusis (upbeat), and that the second phrase, in con-

trast, begins with the first beat of the measure. This difference calls for enlightened generalship on the part of the person wielding the baton. The enlightenment comes in knowing how to give a clear preliminary beat preceding the anacrusis, preceding the opening strong beat of the second phrase.

Since the opening note of this hymn tune is on the fourth beat, the chorister should begin with a swing to the right for beat three—the preliminary beat — during which the people will inhale together so that they may all sing the opening tone.

To the Organist:

It would seem, according to the printed notes, that this vigorous hymn was intended to be sung without taking any breath. Of course, we know that anything which does not breathe is dead. Therefore, organists, please let this hymn come to life by taking breaths when the singers do. You

need to give attention to all the following breathing places, and you may wish to mark your own hymnbook so that you will not forget any of them. The word "King" is held two beats only, one beat for the breath. "Adore" is held two beats only, two beats following for breath. "Ev-er-more" is held two beats only. "Heart," "voice," rejoice," and similar places on the last line are held an eighth note or half beat only, followed by a short eighth-note rest each. The final "re-joyce" is held two beats only, with the third beat for "off" or release.

The entire hymn deserves to be played *marcato* (with strong accentuation) because of its buoyant, exuberant spirit.

This hymn, both as to text and tune, voices no sentimental values. Rather, it suggests a courageous and noble attitude.

—Alexander Schreiner.

(The hymn for June will be "Sing Praise to Him," *Hymns*, No. 158.)

Junior Sunday School Hymn for the Month of May

"How Lovely Are the Messengers"; from the oratorio, "St. Paul"; composer, Felix Mendelssohn; *The Children Sing*, No. 186.

This is a short number, with a religious text taken from the Bible. It was written by Felix Mendelssohn, whose oratorios "St. Paul" and "Elijah" are generally considered to be the greatest works of their kind since the time of Handel and Haydn.

Paul, a messenger of peace, was

an apostle of Jesus Christ called to preach the Gospel. He preached to the Ephesians saying:

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God. . . . (Ephesians 5:1, 2.)

The message of the Gospel brings us peace and happiness. Our missionaries and the many teachers serving in various auxil-

aries of the Church are messengers of the Gospel.

To the Chorister:

The hymn may be introduced to children by telling them of some of the teachings of Paul. He tells us to love others as our Heavenly Father loves us, to give thanks for all things, and to obey and honor our parents. Choristers should try to emphasize the joy that comes from doing good to

others. As an audio-visual aid, pictures from "The Group in Prayer" and "The Family Group" of the Flannel Cut-outs for *The Children Sing*, Set 1, may be used.

The meaning of "messengers," "preach," and "Gospel of peace" should be explained to the children.

This hymn is composed of three phrases. The first two phrases are both four measures long and are rhythmically alike; while the last phrase is three measures in length, with the first two measures of the phrase rhythmically alike.

The melody line is different in every measure—therefore, it is important that children be given the direction of the melody by the use of the interval-beat pattern when learning the number by rote. Help on the use of interval-beat patterns may be found on page 36 of *A Guide for Choristers and Organists in Junior Sunday School*.

To the Organist:

Because both the music and the words of "How Lovely Are the Messengers" will be new to most children, organists are encouraged to use the hymn as a prelude to the month preceding the teaching of the hymn.

When playing for the children to sing, it is suggested that the organist play the *top notes*, or melody, together with the bass notes. Also, only melody notes should be played for the last three counts of measure three, whether used as a prelude or as an accompaniment.

When the hymn has been memorized by children, the organist may play the chords as written in the right hand—remembering to bring out the *top notes* or melody. The music should be played smoothly, observing the *six beats* to the measure.

"Andantino" by Schumann, from *The Children Sing*, No. 211, is a very fine instrumental number that may be played in Junior Sunday School. The single melody notes of the right hand begin and end the piece. The four measures in the middle of the number provide a contrast not only by having

a different melody, but by having *chords* in the right hand or *melody* part.

The left hand plays all the triplet notes, whether the notes are written in the bass clef or the treble clef. They should be played smoothly and in a flowing style.

Care should be taken in observing the note value of the dotted-eighth note followed by a sixteenth note. This combination is found throughout the piece.

—Florence S. Allen.

(The hymn for June will be "O How Lovely Was the Morning," *The Children Sing*, No. 46.)

May Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Be ye therefore perfect, even as your Father which is in heaven is perfect."¹

¹Matthew 5:48.

FOR JUNIOR SUNDAY SCHOOL

Jesus said: "Watch and pray, that ye enter not into temptation. . . ."²

²Matthew 26:41.

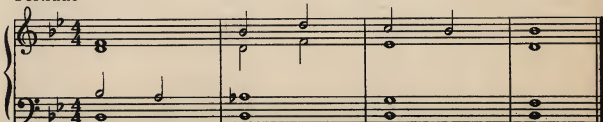
Organ Music To Accompany May Sacrament Gems

Prelude

DELMAR H. DICKSON



Postlude



By combatting questionable literature and shows we can, for our children's sake, . . .

Cut the Profits from Digging Gold Out of Dirt

*by Rex A. Skidmore**

Whether we like it or not, pornography is a part of our modern culture. Dr. Shane MacCarthy, Executive Director of President Eisenhower's Council on Youth Fitness, declared in Salt Lake City in 1960 that more than \$500,000,000 a year is spent on pornographic literature, wherein evil-designing persons are "digging gold out of dirt." In order to meet this threat, he concluded, "we need to strengthen and sustain our moral fiber."

ALL kinds of pressures and challenges face children, youth, and adults in this space age. We are not only confronted with beauty and goodness at almost every turn; but we are also surrounded with evil influences every day. In this fast-moving world, with its miracles of mass communication and transportation, ideas and suggestions become world-wide almost instantaneously. As never before in the history of mankind, youth are bombarded from all angles with suggestions and invitations, both good and bad, from literature, TV, radio, and movies.

The advertising from one edition of a typical metropolitan newspaper reflects one kind of movie awaiting our children and youth: "That Kind of Girl," "Young, Willing, and Eager," and "Kiss of the Vampire." Another edition contained the words, "for adults only," on nearly half of the offerings.

A study of magazines for sale at a representative newsstand in Salt Lake City in 1961 resulted in two basic conclusions: (1) Many magazines avail-

(For Course 24, lesson of May 3, "Family Morals"; for Course 6, lesson of June 28, "A Latter-day Saint Is Loyal"; and for general reading.)

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able on the corner newsstand are riddled with materials and themes on sex and violence, and (2) A significant increase in the quantity of violence and sex themes has evolved on our newsstands over the last ten years.¹

Even the privacy of the home is invaded. To illustrate, a mother who was watching television with her three young children left to answer the telephone. When she returned, the small 5-year-old girl looked into her eyes and asked, "Mommy, what is a prostitute?"

Parents, you have a challenge as never before to help combat questionable literature and shows and to encourage your children to seek the good which is available in the entertainment world. Your goals should be to reduce (1) the amount of undesirable offerings and (2) their availability. In addition you need to help yourselves and your children to be selective and avoid evil influences that are so common today.

The best and most effective place to attack evil is in the home, the basic unit of society. Its importance in the Church is described as follows: "Zion is built of perfected family circles. All devices, divine and human, for man's betterment, to be effective, must recognize the training that comes out of the home. Indeed, all the organizations of the Church will be found to root in family activities."²

It is obvious that, as parents, you have a great responsibility to set good examples and help your children receive love and proper guidelines in order that they may develop properly in this uncertain world. Effective parents make significant contributions in combating questionable literature and shows through two approaches: first, in the home directly; and second, in the community.

As wise parents, keep the following in mind in trying to help your children and youth avoid undesirable literature and entertainments:

1. Understand your children and their needs. In particular, recognize the normalcy of curiosity and the need of children and youth, and even adults, for new experiences. Through understanding basic needs, you as parents, can guide your children in positive ways, preventing troubles and difficulties.
2. Know what your children are reading, seeing, and hearing, as well as what they are thinking and feeling. This means that parents must

¹Otto, Herbert A., "Sex and Violence on the American Newsstand," *Journalism Quarterly*, Winter, 1963; page 25.
²Widtsoe, John A., *Priesthood and Church Government*; Deseret Book Company, Salt Lake City, Utah, 1939; page 80.

keep close to their children and youth, not by prying themselves into psychological proximity, but by arriving there through love, warm sensitivity, and personal interest.

3. Talk *with* your children. Given adequate opportunities, children and youth ordinarily will discuss what they hear, see, and read. Successful parents talk with their children about their favorite TV shows, books, and magazines, and find out how they feel about them. It is of interest to note that the White House Conference on Children and Youth of 1960 emphasized the following as one of the most important needs of children and youth: the need for parents to teach their children what is right and what is wrong, what is good and what is bad.
4. Set limits and give guidelines to your children. Security comes from limits being established, particularly limits that will protect and help children and youth. Mature parents not only make positive suggestions regarding what their children should see and do, but explain "why."
5. Encourage your children and youth to avoid the very appearance of evil. There is always danger in being near to something wrong or evil. The words of Alexander Pope illustrate this so well:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

6. Help your children develop critical standards of evaluating what is good and what is bad, and why.
7. Help fill the free hours of your children with positive activities. The reason the Church sponsors so much worthwhile recreation is to give children and youth an opportunity to have fun and to provide wholesome outlets for their energies and curiosities. Church magazines should be in all homes for this very reason—within the reach of children and youth.

As parents, you can participate in many worthwhile activities in the communities in which you live, and thus help to reduce the amount of accessibility of questionable literature and shows. The following suggestions have proven to be effective:

1. Activity through PTA organizations has brought many desired results. Pornographic literature has been removed from newsstands, and other worthwhile activities have resulted.
2. Priesthood groups and Church classes can encourage their members to join together in combatting sex-laden materials which are so available at present.
3. Parents may support the Community Welfare Council in their own localities in reducing the amount of questionable literature and shows.
4. Parents can help bring about appropriate regulatory legislation by writing and talking to their legislators and giving support to concerted drives to combat exploitation of sex in leisure-time activities.
5. Wise parents write to those responsible for TV programs, movies, magazine articles, and books and let them know what they think and want. If enough parents write, desired changes will inevitably take place.

Probably the most important factor for you as parents is to set good examples. Read the right kind of literature, see the right kinds of movies and TV programs, talk about these, and evaluate the wrong kinds of literature and shows. Children and youth, directly and indirectly, will receive impressions from these that affect their lives positively. The First Presidency, in a message dated October 6, 1885, advised as follows:

Parents, are you full of fidelity yourselves to every principle of godliness, and do you surround your sons and daughters with every safeguard to shield them from the arts of the vile? Do you teach them that chastity in both man and woman should be more highly esteemed than life itself? Or do you leave them in their ignorance and inexperience to mix with any society they may choose, at any hour that may be convenient to them, and to be exposed to the wiles of the seducer and the corrupt? These are questions you will all have to answer either to your shame and condemnation or to your joy and eternal happiness.³

On one occasion the famous Dr. Albert Schweitzer was asked how parents could best pass on to their children the proper attitude toward responsibility and other important aspects of living. His answer was as follows: "There are three ways—By (1) Example, (2) Example, (3) Example."

³Millennial Star, Vol. 47, Nov. 9, 1885; page 716.
Library File Reference: Youth.

JESUS THE CHRIST

by Lowell L. Bennion

SLOW TO LEARN

Lesson 17, May 3, 1964

Chapter 29, pages 502-507

WE begin in chapter 29 of Talmage's *Jesus the Christ*, the last week of the Saviour's life on earth, rightly called the Passion Week because of His great suffering. Significant events occurred, as they always did in His ministry, as He began His journey towards Jerusalem. Two of these incidents illustrate the blindness of His own intimate disciples and their slowness to grasp some of His most basic teachings. Two other incidents illustrate the quick, affirmative response to the Saviour of two other men on their first encounter with Him.

Christ Foretells the End

... Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things. . . . (Luke 18:31-34.)

For at least the third time, as Elder Talmage indicates, Jesus had predicted His death and resurrection. Again it did not register with the Twelve. Why not? Was it because the Holy Ghost had not descended upon them as it did after the resurrection? (See Acts 2.) Was it because men are slow to believe what they do not wish to believe, particularly that which goes against their interest? Or was it perhaps just unbelievable that Jesus, the Messiah, this worker of wonders, could be at the mercy of men?

Question:

Can you illustrate from your own life or times the fact that people are slow to understand what they do not wish to be true?

Seeking Honors in the Kingdom

Another incident illustrates how slow His disciples were to learn humility. Both Mark and Matthew record how John and James asked to sit on the right and the left hand of Jesus in His kingdom. (See Matthew 20:20-28 and Mark 10:35-45.) Matthew indicates that their mother was present and

may have influenced the asking. Other members of the Twelve were angry, either out of envy or disgust. Jesus handled the situation with kindness and grace, and with great insight. Such an honor can only come to those who drink the bitter cup as He did. Moreover, this is not a position to be sought after, but one granted to those who deserve it by the Father.

And again, beautifully and emphatically, Jesus explained that in the kingdom of God greatness consists of service, even as the Son of Man "came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matthew 20:28.)

Questions:

1. Why do men seek the chief seats, high places?
2. Contrast the reward of the honors of men with the joy of service.
3. What are the prerequisites of ministering to others?
4. What are some present-day opportunities for service in your life?

That I May See

... Jesus, thou Son of David, have mercy on me.
... What wilt thou that I shall do unto thee?
... Lord, that I may receive my sight. . . . Receive thy sight: thy faith hath saved thee. (See Luke 18:38-43.)

The blind man near Jericho had a deep-felt need. He knew that he was blind and walked in darkness. He longed to see. Therefore, his approach to Jesus was one of strong faith, and the result of a sharply focused and persistent analysis of his need. You and I, most of us, see with our eyes; but are we aware of our spiritual need? Do we hunger and thirst after righteousness and truth? Do we come to the Saviour eager to learn love, humility, forgiveness, moral courage?

Zaccheus, the Repentant Publican

Jesus' encounter with Zaccheus was an interesting story. Zaccheus was a rich and despised publican. His interest in the lowly Nazarene was unusual and dramatic. How wonderful, too, was the Saviour's interest in him. Christ was not so preoccupied with His own troubles that He could not respond in friendly, human fashion to the longing of a fellow being. Zaccheus' fervent confession of repentance pleased the Saviour, who responded not with moral judgment on his admittedly bad record, but with encouragement and approval.

(For Course 26, lessons of May 3, 16, and 17, "On to Jerusalem"; and May 24 and 31, "Jesus Returns to the Temple Daily.")



Christ healing the blind.

People tend to respond to our expectations of them. Jesus expected much of others, usually the best. This may have been part of the secret of His uplifting power over His disciples.

Assignment for Next Week:

Read the Parable of the Pounds. (Luke 19:11-26.) What ideas contained therein have relevance for us today?

**"UNTO EVERYONE WHICH HATH
SHALL BE GIVEN"**

Lesson 18, May 10, 1964

Chapter 29, pages 508-513

BECAUSE "they thought that the kingdom of God should immediately appear," Jesus spoke to them the *Parable of the Pounds*. This parable contains several significant ideas of lasting value. Which one was most significant to Him, is difficult to say. In fact the ideas are intimately related.

In the story Jesus tells of a nobleman who journeyed into a far country leaving a pound each with ten servants. Upon his return one had earned ten and another five from the original pound; and another nothing, having kept it in safekeeping for fear he might lose it. The first two were highly commended; the third was rebuked and lost even the original pound.

Question:

What are the significant ideas in the parable for us?

Since Jesus was about to enter Jerusalem, the disciples may well have concluded that the triumphant end was near. They may well have folded their hands and waited to see. Religion to them may have been something to see from the outside,

in which they had no vital part. They were going to see what the Saviour would do.

Today, we expect the triumphant return of the Saviour, His second coming. When this shall be, no man knows, not even the angels of heaven. The important thing to us now, in anticipation, is our attitude towards this event. Are we spectators only? Do we sit by and watch for the Lord to bring His work to fulfillment? Do we wrap our pound in a napkin for safekeeping, so that we shall not be without it when the Saviour does come?

The central theme of the parable seems to be this: "... That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." (Luke 19:26.) Jesus was not concerned with multiplying pounds; He spent His life doing other things. But men understood money and were interested, so He used it to illustrate more important issues.

Religion for Jesus was not something to be protected as a prized possession in a safety deposit box, under lock and key. It was not so much a possession as it was an opportunity: something to invest, a seed to be planted that it might bear fruit, heaven to be added to ten measures of meal.

If money brings no interest when hidden in a hole in the wall, how much more is this true of the things of the spirit which we guard so carefully! To retain even what we have, we must learn more. To maintain present competence on the piano, we must continue to practice. To understand past revelations, one must receive continuous revelations. (See 2 Nephi 28:24-30.)

To illustrate: This writer once heard a man of 60 say that the happiest years of his life had been those he spent in the mission field some 40 years previous. Granted the joy of those two years, what had he been doing since? What of his wife and family life? Was there no chance to know the joy of service, of work, of creation in their lives? What of service to neighbors, to the Church, to the community, to God, in the last 40 years? No opportunity? No increased capacity? What of opportunity for study of the Gospel, for reflection with increased experience upon which to draw?

*The Gospel of Jesus Christ may be likened unto a mountain spring. Its fresh, thirst-quenching waters are ever flowing and available to us. But it is only when we climb up to it, and then humble ourselves to drink of it, that it is ours. And though it is satisfying, we never drink the spring dry. It flows on. We have only tasted it. It was there before we came; and it is there when we give no heed. It is ours only when we drink of it.**

*Lowell L. Bennion, *Teachings of the New Testament*; Deseret Book Company, Salt Lake City, Utah, 1956; pages 231, 232.

A third idea of interest in the parable is the reward received by the servants who invested their pounds and received five and tenfold increase. Their reward for faithful service was even more opportunity for service, even greater responsibility. The fruits of Gospel living are not alien and unrelated to it. The reward of worship is the joy of worship; the reward of study is the joy of learning; the reward of giving is the joy of giving and the opportunity to give more.

Mary Anoints Jesus

This story of Mary's love for Jesus may well be read in class from one of the Bible accounts. (See *John* 12:1-8, *Matthew* 26:6-13, or *Mark* 14:3-9.) These are full of human interest as one imagines the feelings of Mary; the motives of Judas; the pathos of Jesus, contemplating the end, surrounded by Judas and others who were quite unaware of His feeling and thought.

ON TO JERUSALEM

Lesson 19, May 17, 1964

Chapter 29, pages 513-521

THE account of Christ's final entrance into Jerusalem leaves the reader with deep, mixed emotions. Multitudes hailed Him and accompanied Him into the city. Among them were loyal disciples, grateful recipients of His healing power, oppressed Jews looking for deliverance from the iron yoke of Rome, and others attracted by any unusual happenings. What did these people understand of the mind and heart of the Saviour, of His inner struggle? Then there were Pharisees, priests, and the spies of the Jewish hierarchy who had come to assess the situation, to design the best way of making an end of this Galilean threat to their own positions. Roman rulers, unmentioned in the story, may have seen no threat in this calm, serene man riding on a young donkey.

Jesus chose to ride into the city in this manner, fulfilling the prophecy and expectations recorded in *Zechariah* 9:9. He entered humbly, without weapons, oratory, or rallying symbols of a kind which mark the rising of a dictator throughout history. Still He was fully aware of His messiahship. His path led Him directly to His Father's house, where He again drove out the money changers.

Christ knew, too, that the end was near. His own people, whom He loved, would crucify Him within "the shadow" of the temple of God. He, too, had mixed feelings:

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. . . .
(*John* 12:27, 28.)

The Saviour manifested great courage on this occasion. He came into the midst of those who hated Him and were determined to crucify Him. And He came to submit Himself willingly to the will of the Father, to give His life in suffering that all men might be resurrected, and that in being lifted up, He might "draw all men unto Him." What this meant to the Saviour in suffering, in courage, and in love, no man will ever fully know.

Not only were men of all description present, but a voice from heaven acknowledged the Saviour's prayer, stating that the Father's name had been glorified in the life of the Son this day. In the dark days preceding His crucifixion, the Saviour knew that He was conquering "the prince of this world." His great spiritual mission was about to be consummated.

The Passover

Jews were gathering to Jerusalem from throughout the empire to celebrate the Passover. Unleavened bread would be eaten; and the sacrificial, unblemished lamb would be offered to commemorate the night in Egypt when the houses of Israel were passed by and the children therein were not slain. (See *Jesus the Christ*, pages 112, 113.) Among the faithful, gathered unto Jerusalem, were some Greeks seeking to converse with Jesus. The Saviour answered them:

. . . Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall

Christ's entry into Jerusalem.



keep it unto life eternal. If any man serve me, let him follow me; and where I am, there also shall my servant be: if any man serve me, him will my Father honour. (John 12:24-26.)

Questions:

1. What is courage?
2. What is moral courage?
3. In what ways did Christ show courage?
4. What did the Saviour mean by His statement, "And I, if I be lifted up from the earth, will draw all men unto me"? (John 12:32.)
5. Explain John 12:24-26.
6. How does this apply: (1) To the Saviour's life? (2) To our lives?

THE WITHERED FIG TREE

Lesson 20, May 24, 1964
Chapter 30, pages 524-530

AN unusual incident occurred as Jesus returned to Jerusalem, having spent the night in Bethany. He was hungry as He and His disciples came to a fig tree which, though in full foliage, was yet barren of fruit, likely because it was too early in the spring. Jesus said, "... No man eat fruit of thee hereafter for ever. ..." (Mark 11:14.) And the tree withered and bore no more fruit.

This miracle is so unlike the Saviour's usual action, which is to heal, bless, or illustrate something positive, that scholars are perplexed to explain it. It has been called a legend, a parable, or even an illustration of loss of patience because Jesus was hungry and yet found no fruit thereon. Whatever the Master's full intent might have been, at least two important lessons emerge from this incident.

"Have Faith in God"

In Mark 11:12-14, 20-26, Jesus, prompted by what had happened to the fig tree, taught a lesson on faith. All things are possible to one who prays with faith in God, who believes, and is forgiving of others. Perhaps the Saviour was illustrating His own trust in the Father as He faced His forthcoming ordeal in Jerusalem. Certainly He used the occasion to strengthen the faith of His disciples who would soon have to walk without His presence to lean upon.

Questions:

1. What situations in our lives today call for the exercise of faith in God?
2. What things inhibit faith?
3. How do we build faith in the power of God in this life?

A Life Without Fruit

Another significant teaching, whether intended by the Saviour or not, is implicit in the incident of

the withered fig tree. Here was a tree, alive and in foliage, but without fruit. Hence it was cursed and destroyed. Elder Talmage suggests that the religion of Israel in Jesus' day was not unlike the barren fig tree; it, too, had foliage—innumerable commandments calling for meticulous obedience to the letter of the law—but it was lacking in the spirit of the law.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. (Matthew 23:23.)

The fiery John the Baptist taught similarly:

Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matthew 3:8-10.)

What meaning does this teaching have for us today? Wherein are we barren or fruitless in our knowledge of the Lord Jesus Christ? Just as the axe is laid at the root of a barren tree, so is disillusionment sure in the life void of the fruit of the Gospel, and the more so when that life professes faith in the Gospel of Christ. The ultimate test is the fruit. Man was created to be productive even as a fruit tree. The unfulfilled life is spiritually dead.

Questions:

1. What are the fruits of Gospel living? (See II Peter 1:1-8; Galatians 5:22-26; James 2:14-20.)
2. Of what do we, as disciples of Christ, have most need to repent?
3. What practices do we pursue or omit which make us unchristian?

FIT FOR THE KINGDOM OF GOD

Lesson 21, May 31, 1964
Chapter 30, pages 530-540

JESUS, like the Greek philosopher, Socrates, frequently answered a question by asking another. His inquiry was brilliant, and it befuddled his questioners. (See Matthew 21:23-27.) One interesting observation is evident in this incident and in the three parables which follow. Though Jesus loved all men, including the chief priests and scribes who were bent on His destruction, this did not preclude His taking sharp issue with them. Love need not always be expressed by turning the other cheek.

(Concluded on following page.)

JESUS THE CHRIST (Concluded from preceding page.)

Love is also consistent with intellectual honesty, with firmness and forthrightness, with stating the truth, though it hurts. We must be taught to face up to reality, including our own errors and sins.

Question:

Illustrate out of your own experience—either as actor or recipient of an action—where firmness or even rebuke turned out to be an expression of love.

Parable of Two Sons

Jesus then told three parables aimed directly at those who opposed Him. In the Parable of the Two Sons (*Matthew 21:28-31*), the first son, who in the beginning refused to work in the vineyard but later repented and did his work, represents the publicans and harlots. The second son, who at first said he would go and then did not, represents the scribes who gave lip-service to religion but never did practice it in truth.

The chief priests, elders, and scribes understood the parable and correctly interpreted the relative merits of the two sons. They also understood the Saviour's conclusion: "... Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." (*Matthew 21:31*.)

The Wicked Husbandmen

Elder Talmage gives the interpretation of this parable quite fully and forcefully. Christ confronts His adversaries with the awful truth that they, notwithstanding their religiosity, had killed the prophets before Him, including John the Baptist, and now were about to do the same to Him, even the Son of the Lord of the vineyard. (See *Matthew 21:33-46*.)

Question:

Why were these men of religious profession, many

doubtless sincere, so blinded to the real meaning of religion?

This parable is closely related to Isaiah's famous Parable of the Vineyard in *Isaiah*, chapter 5. (See Abingdon's *Bible Commentary*, page 987.) In both Isaiah's and the Saviour's parables, it was men's selfishness and greed and their love of this world's goods and of power, which caused them to make sham, mockery, and hypocrisy of the religious life.

Parable of the Royal Marriage Feast

Read this parable. (*Matthew 22:1-14*.) Its teaching is not unlike that of the two previous parables, though its characters and plot are wholly different.

1. Who were first bidden to the wedding feast? (The House of Israel.)
2. Why did they not come? (*Matthew 22:5*.)
3. Who were invited in their place? (The Gentiles.)
4. Why was the man dressed in improper attire cast out? (See verses 11-13.)
5. What is meant by, "Many are called but few are chosen"? (See also Doctrine and Covenants 121:34-40.)
6. Are we ever guilty of any of the sins of the scribes and chief priests? Illustrate.

Some significant conclusions can be drawn from these parables which should be frightening to those of us who may feel that "all is well in Zion." For example, sins of omission, including procrastination, may keep one from the Kingdom of God quite as much as more deadly sins. Reasons for our neglect of the Kingdom are usually not the big competing evils but the everyday normal concerns of life which are not evil in and of themselves. And even though we "forsake the world" and seek entrance into the Royal Wedding Feast, we must come clothed in true repentance.

Library File Reference: Jesus Christ.

PHOTO AND ART CREDITS

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WHY I BECAME A MORMON

by Aviva Levine*

I was born 32 years ago in Budapest, Hungary, the only daughter of a well-to-do, successful, and religious Reformed Jewish father and an able and intelligent, but not at all religious mother.

At the age of ten I became separated from my father by World War II. Because of his religion, my father was killed during the war by the Nazis; and we who survived could see no reason to continue the practice of a religion which had brought us so much suffering and evil. From then on religion simply ceased to exist as a dynamic force in my life.

As the pressures and problems of existence mounted, I found my materialistic outlook increasingly inadequate; and slowly, and quite unconsciously at first, I began to search for more enduring values by which to live. My quest took me to the study of esoteric doctrines, as well as to the religions of the East, to philosophy and psychology; and everywhere I found some good, something that was worth knowing and something that has added value to my life. Nevertheless, no knowledge, no study had the power to basically alter my whole outlook on life, to change my whole way of thinking and acting; and this is what was needed if I were going to turn the tide of my life.

This redeeming influence, by whose light I could obtain a totally new vision, came into my life quite miraculously. One unforgettable night as I was reading a modern translation of the New Testament, a great love and compassion filled my heart for the

man, Jesus, who had given Himself so generously to the people He loved.

I could almost see Him walking among us, trying to teach us the right way to live, trying to free us from the burden of sin. Yet we, His chosen ones, rebuked Him; we demanded immediate worldly advantages as proof of His divinity; and we rejected His teachings and ridiculed His claims. I knew then what it meant to be rejected by those you love and whose good you seek. I understood and cried for His suffering and felt myself at the same time flooded with an overwhelming abundance of love, love for all suffering, lonely, misguided humanity, love for my family and friends. Indeed, in that moment I felt I wanted to run and shout from the rooftop the good news that Jesus Christ was truly the Saviour and Messiah for whom my people had waited for so many centuries.

After this experience I began the long journey towards self-perfection, towards love and virtue, towards God and eternal life. Today, five years later, I know that progress is slow, and the going gets rough at times. The power of evil over our souls is real, and our unbridled desires for worldly and sensual pleasures do not disappear because we have beheld the possibility of a greater, more noble joy. They continue their sway over our souls and slow our progress on the divine path.

Nevertheless, my purpose now is to tell you how and when the Book of Mormon entered into my life. At the stage I was just describing, Mormonism was a remote possibility, not one that I would really have considered seriously. I felt no need to associate myself with any organized religious group;

(For Course 12, lesson of May 3, "A Roman Soldier Turns Christian"; for Course 16, lessons of April 26, May 3, 31, and June 7, "How the True Teachings of Christ Were Restored," and "Contributions to an Understanding of God"; and for Course 28, lesson of April 12, "Faith.")

*The author of this article is writing under a pen name.

after all, it seemed to me that religious experiences were an intensively private affair. A public discourse could only detract from this beauty and meaning, and any institutionalized religion could only stifle and retard my spiritual growth. When a very dear friend in whom I had confided broached the subject of her church, I felt disappointed at her lack of understanding.

A few months went by, and I was beginning to realize the seemingly insuperable difficulties of attempting to live by truths which had been revealed to me. The obstacles confronting me came from both within and without, in form and magnitude I could not foresee. Amidst all this turmoil came an unexpectedly shattering new configuration. It arrived in the form of a small package from Hungary a few days after Christmas, 1958. It came from an aunt I had never known very well, and of whom I had not heard since leaving Hungary more than a decade previous.

When I finally opened the package, I beheld a beautiful, silver-plated prayer book which I immediately recognized as my own. It was a Haggadah, a prayer book the Jewish people use during Passover celebrations. In it is recounted the story of the Exodus, as well as prayers and supplications of the Jews that they might be led back to the land of their fathers.

I opened the book. On the first page was a letter addressed to me by my father and written in 1939 on the occasion of the Passover holidays. In the letter, my father foresaw that the storm then gathering above our heads would not pass us by unscathed; he had a presentiment of the suffering and loss we would have to endure in the coming years. His heart cried out for me. He ached to think that I might lose my faith in God and give up the peace of my soul for temporal and material advantages. He feared that in such eventuality he might not be by my side to kindle the fire of faith in my heart with his own living words. He reminded me of the passages in the Bible which state that in the last days God will turn the children's hearts to their fathers and the fathers' back to their children, and that young men will see visions and old men will dream dreams. He said that when doubt and disappointment assailed me, I should turn to his words, and to this book, and find renewed courage and faith from the suffering, endurance, and loyalty of our people. He asked me for only one thing, and that was that I remain loyal to the God of my fathers, the God of Israel.

I suffered much over the seemingly irreconcilable conflict with which my father's last wish confronted me. How could I remain loyal to the God of Israel,

when I knew without a shadow of doubt that Jesus was the God and Redeemer of this world, and that I myself had found redemption and a more abundant life in Him whom my people had rejected and crucified? Yet how could I turn a deaf ear to my father's last wish? How could I throw away the values for which so many had suffered and died? In fact, I knew that in Jewish thinking, if I were to turn my back on the traditions of Judaism, I would be depriving my family and my ancestors of the dignity of having given their lives for an ideal worth preserving and dying for, and that the meaning and purpose of their lives would be destroyed.

In the depth of my despair I turned once more to God, and He sent unto me a messenger in the form of my loyal friend. She came one day and brought me the Book of Mormon. I restrained my first impulse to throw it back at her or at least shove it into some obscure corner of the house. Instead, after she had left, I picked it up and began to read. I was struck right on the first page when I read that this Book was intended for the Jews, as well as for some strange people called Lamanites, and lastly for the Gentiles.

Apparently I was looking in the right place, I thought to myself. I opened the book at random and began to read. I was amazed to find that it was all about Jews and the House of Israel. I opened it in another place. Still the same familiar style prevailed; the same familiar tone spoke to me describing a kind of relationship between a people and God which is so unique to Judaism and which I remembered reading and learning about when I was very young. I still find it problematical to define what exactly is the nature of the striking similarities between the Old Testament and the Book of Mormon which I sensed so keenly right away.

Maybe it was that strong feeling of mutuality that exists in both books between God and men—God needing men to accomplish His purposes, like in the stories of Abraham and Joseph Smith—and men needing God to be able to live in freedom and happiness. Maybe it was because both the Old Testament and the Book of Mormon portrayed a God who was actively involved in the shaping of history, as well as in the personality of a people, like in the stories of Moses and Nephi. Maybe it was because both books were so down to earth, so realistic, their heroes so vulnerable and so human in their sufferings and so great in their accomplishments. In both books one can catch a glimpse of the heights of achievement to which the human spirit is capable of rising when in partnership with God, and of

the depths to which it can sink when cut off from this source of enlightenment and guidance.

This God, so involved in our human everyday problems, so committed to definite purposes, and so intent on realizing them through a chosen group of individuals, not necessarily for their own benefit and glory but for the good of the whole human family, is so strikingly different from the gods of any other religion in the East or the West that I had no difficulty whatever in recognizing the voice of Jehovah speaking out of the Book of Mormon.

In some other religions, God is remote and passive; and He is raised far above the noise and sweat of daily living. He must be worshiped on such lofty heights that the average human usually needs a mediator in the form of priests and ministers to get to Him. It was only in these above-mentioned books that I encountered a God so easily accessible, one with whom discussion and exchange were possible, and who Himself is as much concerned about our actions as we are about His.

At first, this God of the Old Testament and of the Book of Mormon seemed very different from the God of the New Testament. For Jesus in the New Testament appeared in His role of teacher, comforter, and guide. In the New Testament, He was the long-suffering and all-forgiving God; and His qualities as a demanding master with a purpose and requirements are not emphasized. It was only in the Old Testament and in the Book of Mormon that I had met a God who assumed such heavy responsibilities for His people and in turn expected them to make many major personal sacrifices without complaint, and at the same time live up to a high code of ethical and moral behavior quite unlike the ones by which the surrounding people functioned.

The more I read the Book of Mormon the more convinced I became that its people were led by the same God who had inspired the Old Testament prophets. Joseph Smith, of course, could have attempted to plagiarize the Bible; and it would have been quite an original idea to publish a new book of scripture. After all, nothing truly authentic had been heard from God for nearly 2,000 years. But I thought this possibility highly unlikely, especially in view of the fact that Joseph Smith would have had no profit at all in the venture. Why should a man go to the trouble to face the scorn and ridicule of a whole nation if there were no possibilities for profit in so doing? He could have done much better for himself by publishing this amazing story either as fiction, as drama, or as a historical novel under his own name. Since he chose not to do so, but instead insisted that it was of God, he must have been either mad or else, indeed, the whole thing is

true. Knowing something about madmen from my study of psychology, I was certain that madmen do not write in such coherent, consistent, and significant style. The only alternative remaining was that it was indeed the truth.

Yet there still remained a missing link for me. Granted that the God of the Old Testament and the God of the Book of Mormon were one and the same, where did Jesus come into the picture; this Jesus to whom I felt a personal loyalty and love far above anything I ever felt towards the God of my fathers? And then I stumbled upon this passage in the Book of Mormon:

Behold, I am he that gave the law [to Moses], and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end. (3 Nephi 15:5.)

These words came from Jesus on the occasion of His brief personal appearance on the American continent as recorded in the Book of Mormon. Now the light was dawning quickly. I suddenly realized that the God of my fathers, Jehovah, and the God I worshiped, Jesus, are one and the same. It was Jehovah Himself who came unto His people and gave Himself to them and became one with them. How beautiful, how simple, and how logical! Who else should the Messiah be but Jesus Christ Himself? In Jesus Christ, Jehovah has attained to full maturity and glory. After I came to this knowledge, the way ahead became clear. I knew that I could carry out my father's last wish to remain loyal to our God. There was only one way to do so, and that was by joining The Church of Jesus Christ of Latter-day Saints. *Thus it came to pass that I became a Mormon because I was a Jew.*

Since then I have learned from LDS revelations that, indeed, my people did not suffer in vain; that a glorious future awaits them in history; that the light of this world, Jesus Christ Himself, will have His throne among them; and that in the days to come the living word of God will proceed out of Jerusalem. In all probability this will mean that a very nearly Utopian society will flourish on the foundations now being laid in Israel.

All in all, I am content that I have done my own share in the linking up of the generations. I have not snapped the chain which my ancestors forged with their blood and their suffering. I have faith that after me my children will continue to serve the living God, and they will obtain His blessings until the day when we shall all become perfected in Jesus Christ.

Library File Reference: Converts, Mormon.

THE FALL AND THE ATONEMENT

by Richard O. Cowan*

At the Grand Council held in heaven long before the world came into being, our Heavenly Father announced a plan to organize this earth on which we now dwell. He explained that we would come here to prove ourselves and to become prepared in all things for exaltation in His kingdom, if we were worthy. Jesus Christ was selected and ordained to be the Saviour of the world.

Michael, one of the most valiant of God's spirit children, was chosen to become Adam and to stand at the head of the human family. Another noble spirit, Eve, became his companion.

Our understanding of Adam's and Eve's condition when they were placed in the Garden of Eden comes primarily from these three passages of scripture: Doctrine and Covenants 29:39-42; 2 *Nephi* 2:15-27; *Moses* 5:10-11. We read that: (1) There was no death on this earth prior to the transgression of Adam and Eve, that all things would have remained immortal—forever free from physical or bodily death. (2) While in the Garden, Adam and Eve "walked" with God, having personal and direct communication with Him. (3) They did not have knowledge of good and evil; they could not appreciate the sweet, never having known the bitter. (4) Were it not for their transgression, they would have never had seed. (5) Adam and Eve, as well as all the earth, were in a terrestrial state similar to that which will characterize the earth during the Millennium.¹

As we consider the condition of Adam and Eve, we might ask ourselves whether or not this describes the eternal goal toward which we are striving. We see that two of the items on the accompanying chart do correspond to our goals, while the other three do not. Therefore, the condition of Adam and Eve would not make an entirely satisfactory eternal state.

In Eden the Lord gave Adam and Eve two commandments. First, He instructed them to "multiply and replenish the earth," thereby providing mortal tabernacles for God's spirit children who were to come to earth. A probation under the conditions

and limitations of mortality was an important part of the plan, but God wanted to preserve Adam's agency rather than force mortal conditions upon him. Therefore the Lord provided the means of introducing mortality—the Tree of Knowledge of Good and Evil. He gave the second commandment, forbidding Adam and Eve to partake thereof, and allowed Satan to present temptations opposing the commandments of God.

Partaking of the Tree of Knowledge brought about a change in the bodies of Adam and Eve. Mortality, or subjection to the physical death, came over all creatures in the world. Adam and Eve were driven from the Garden of Eden. Alma taught that they had to be taken away from the Tree of Life lest they partake of it and thereby return to a condition of immortality, having no probationary opportunity in which to repent of their transgression. (See *Alma* 42:2-5.) With the expulsion from Eden, Adam and Eve were cast out from God's presence. This state of being cut off from the source of spiritual strength is called spiritual death. As we examine the second column in the accompanying chart, we see that Adam's and Eve's transgression brought definite advantages but also in a very real sense brought them into a fallen condition.

The Book of Mormon teaches that were it not for the atonement of Jesus Christ, all mankind would have remained in a fallen state. (See 1 *Nephi* 10:6; 2 *Nephi* 9:6-9.) Because He was the Son of an immortal father, Jesus Christ had power over physical death. When He voluntarily gave His life on the cross and then took it up again three days later, He brought the blessing of the resurrection to all mankind. (1 *Corinthians* 15:20-22.) Because Christ was sinless, spiritual death (which is caused by sin) had no power over Him. When He voluntarily suffered for our sins, He made it possible for us to overcome the effects of our transgressions, provided we repent and keep His commandments. (See *Hebrews* 5:9 and James E. Talmage, *Jesus the Christ*, chapter 3.)

We should be aware of our limitations as mortals and realize that Satan has great power in our world. We should also realize that these very conditions enable us to demonstrate to the Father that we are willing and able to keep His commandments, even under difficult circumstances. The atonement of Jesus Christ provides the means for us to overcome physical and spiritual death and, if we are worthy, to return to God's presence. There we can become like Him, have eternal increase, come to a perfect knowledge, and thus share with Him the opportunities of building His kingdom.

Library File Reference: Plan of Salvation.

(For Course 28, lessons of March 15 and April 5, "The Fall" and "Salvation.")

*See Joseph Fielding Smith, *Doctrines of Salvation*, Volume 1; Bookcraft, Salt Lake City, Utah, 1955, chapter 7.

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The Fall and the Atonement



CONDITION OF ADAM AND EVE BEFORE THE FALL



CONDITION OF ADAM AND EVE FOLLOWING THE FALL



REWARDS MADE POSSIBLE BY THE ATONEMENT OF CHRIST AND OBEDIENCE TO THE GOSPEL

1

IMMORTAL

There was no death in the world before Adam's transgression.

MORTAL

All the world became subject to physical death.

IMMORTALITY

Brought to all through the resurrection.

2

IN THE PRESENCE OF GOD

While in Eden, Adam and Eve walked and talked with God.

SPIRITUAL DEATH

They were cut off from the presence and influence of God. This is also our state unless we repent of our sins, are baptized, and receive the Holy Ghost.

EXALTATION

Men may dwell with God, become like Him, and even become Gods.

3

LACKED KNOWLEDGE OF GOOD AND EVIL

Therefore they did not fully understand the consequences of their actions. They were innocent.

RECEIVED KNOWLEDGE

Therefore they became accountable.

PERFECT KNOWLEDGE

Possible to those who endure to the end.

4

NO SEED

HAD POSTERITY

ETERNAL INCREASE

5

TERRESTRIAL

TELESTIAL

CELESTIAL

The Art of Praise

Norman Vincent Peale:
His compliments are often tributes.



"You are my kind of man; you remind me of someone I have met before," the rather short, nimble man said thoughtfully. His eyes sparkled behind rimless glasses. "I'll think of his name in a minute. He is a real power in his community."

Dr. Norman Vincent Peale was speaking to a businessman in our town. They chatted with others in the hotel dining room.

The businessman's face began to light up.

"Yes, I know who it is now," Dr. Peale added. "He is Louis B. Seltzer, editor of the *Cleveland Press*."

For a good part of two days I watched and listened to Norman Vincent Peale as he chatted intimately with people in various walks of life in our city. He taught many of us many lessons. But the lesson which will probably linger longest with me is one he apparently did not realize he was even teaching.

It is in the art of giving a compliment.

His emphasis always seemed to be on the person with whom he was talking, rather than on himself. And when he commended, he told why, specifically—often with rare imagination, and always with the warm sincerity of the Ohio farm boy he once was.

He had words of praise for the

hotel service. Aware that the building was more than fifty years old, he added, "They must have a continual modernization program."

I introduced a newsman to Dr. Peale, telling him of a book the journalist had recently written. "I'd like your book," Dr. Peale said. "Will you send me a copy?" The newsman beamed.

Dr. Peale began his chat with President David O. McKay: "President McKay, how do you keep so young?" There were no lavish generalities. But, one by one, vigorously positive Dr. Peale bespoke his esteem with these and other comments:

"I have used the story of our visit six years ago in my writings and sermons."

"Your reference to the scripture on 'the little foxes, that spoil the vines,' gives me an idea for a sermon."

Dr. Peale told of reading in the Book of Mormon about tithing, and how it moved him.

Before leaving President McKay, Dr. Peale asked him if he would offer a prayer.

But Norman Vincent Peale's art of praise perhaps reached its peak in references to Mrs. Peale—Ruth Stafford Peale—who accompanied him. Never did I hear him address her before others with such words as "darling" or "honey" or "sweet-heart." But as we chatted, he tucked in lines which told his deep affection and great respect.

"Is it not true that you have written some of your books in a little retreat high in the Swiss Alps?" I asked.

"Yes," he replied.

"Do you take along two or three secretaries to assist you?" I continued.

"No, only Ruth," he said. "She does the job." Later he referred to her as "the real senior editor of *Guideposts*" (over one and a quarter million subscribers), the inspirational magazine in which they are listed as coeditors.

As the Peales were nearing the end of their visit, I apologized: "We have really run you ragged on your visit. Mrs. Peale is beginning to look tired."

There was no complaint. Then Dr. Peale added, hesitatingly, "She is getting weary, I'm afraid. Mrs. Peale's mother passed away last Sunday. The end was not unexpected, but it was debated whether we should cancel our engagement out here. Ruth wanted to keep our commitment. So the funeral was scheduled for Monday. Later that day we were on the plane, to meet my Tuesday morning speaking appointment."

What finer tribute could a master of praise give to her whom he loves most?

—Wendell J. Ashton.

(For Course 6, lesson of June 14, "A Latter-day Saint Shares and Is Thoughtful"; and for Course 24, lesson of May 31, "Attitudes Inspire Behavior"; and of general interest.)

¹Song of Solomon 2:15.

Library File Reference: Praise.